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LETTER FROM MR. M'KINNEY.

Writing from Umvoti, October 9, Mr. McKinney gives the following general view of the country and its inhabitants.

The Country—Its Soil and Productions.

Since my arrival in this country, I have travelled from the Amanzimtote river to the Umvoti, a distance of nearly ninety miles, and have ridden considerably about this location. So far as I have seen, I have been greatly pleased with the country. The soil is rich, and generally well wooded and watered, though there is but little timber of a suitable size for boards. We came to this place at an unfavorable season of the year. It was nearly the close of winter. The grounds were dry, the grass in many places burned over, or still remaining, giving to the country about, a blackened or parched appearance. In other parts, where the new grass had already sprung up after the fires, the fields bore a striking resemblance to the rich meadows along the fertile valley of the Connecticut. It was particularly pleasant, in riding, as we approached now and then the top of a hill, to look over a wide prospect of valleys and hills, here dotted with clusters of trees, and there spreading out in broad grass-covered fields, clothed in the richest green, and needing

but the addition of pleasant villas and comfortable farm houses to satisfy the eye of the spectator. The summer is now rapidly approaching, and the country is daily improving in appearance. The fields have in a great measure been burned over, the grass is springing up green and fresh, and flowers of a thousand brilliant and delicate colors are daily developing new beauties at every turn. The fertility of the soil is every where apparent, and under skilful cultivation would become one vast garden. Even under the rude culture bestowed upon it by these people, it produces large crops of Indian corn and all kinds of native grain. Vegetables generally flourish well when cultivated, and many kinds of fruit, if properly treated, would doubtless come to perfection. The land assigned to the native population is not inferior in quality to any, but so far as I can see, is good and well chosen for their purpose. About this station, and along the valley of this river, there is some as fine land as can be found any where in the country.

The People—Their Number and Locations.

The people have not yet all removed upon their locations, but are now doing so, and at the close of the planting and harvest season will doubtless generally remove. The number of people accessible to missionary labor from this station

is said to be not far from two thousand, and will soon probably be nearly if not quite double that number. On the northwest corner of the location, distant about a day on horseback, is a body of people about as large; and in several other places, large numbers, almost beyond the influence of the missionary at this station, except as it may be exerted through others. The other locations, where brother Lindley and brother Lewis Grout are situated, are or soon will be, no doubt, equally populous; while the large location of Umlazi contains already a population much larger in proportion. To occupy these stations alone in a suitable manner, would require the services of all now in the field, and of those soon expected, if not one or two additional laborers. Beyond the Umkomazi river and extending to the Umzimkulu, the southern boundary of this colony, a distance of some fifty or sixty miles along the coast, is a rich and fertile country, not inferior to the land farther north, inhabited already by a large population. This land generally, it is thought, will be assigned to the natives, and it is proposed that myself and the brethren next expected proceed to occupy it as early as we may consistently do so.

The present Crisis—Number of Missionaries needed.

It is important that the gospel be given to this people speedily. They are now in a state perhaps more favorable than at any previous time, to be operated upon by right influences. They are in a kind of transition state, breaking away from the Zulu nation, and dissolving into little bodies, and coming together again in new forms, and thus placing themselves in positions most happy for the successful introduction of the gospel. If the gospel is not brought to bear upon them now, they will be brought more under pernicious influences, I fear, and the good that might have been done, be longer delayed. I think that to occupy this field properly, so as to bring this whole population under missionary influences, giving yet to each individual enough to occupy all his energies, would require, at the very lowest calculation, twenty missionaries with their wives; and that I think is too small. The field, as it is to-day, demands at least six, in addition to the two soon expected. But the number of people really here to-day, scarcely affords a basis for a correct estimate of the population

soon to be here. These lands have been selected for the natives, and are of a quality and extent adapted to their wants, and measures are being taken to effect their removal upon them. There is now an apparent cessation; but at the close of the planting season, and when the harvests have been gathered in, there will be a fresh immigration, and their numbers will be greatly increased. It would not be safe, under such circumstances, to talk of their wants to-day. The people will soon be in upon us and around us. What provision shall be made for their necessities?

The Converts—Their Character—An Aged Woman.

Even here that wonderful power has been exerted for the salvation of some souls. It is truly gratifying to see the difference between these and those about them. They are clothed, in the midst of general nakedness; and in their walk and conversation, are living witnesses of the grace of God to elevate and purify even the most degraded. They have forsaken the evil customs to which before they were addicted in common with others of their people; and in efforts for the salvation of their friends and countrymen, set an example of Christian fidelity which might well be imitated by many professors of religion even in America. I have been particularly pleased, while at the Umlazi, in witnessing the example of an old woman, the first convert in the mission. Often, before the exercises on the Sabbath, and during the intermission, I have seen her, clad in neat apparel, seated on a mat amid a group of native females, and addressing them in an animated manner, while, from the solemnity of her looks and their appearance, I judged that she was telling them of something relating to the gospel. And I have been pleased to observe that those were generally around her who paid most attention to the preaching in the house of God. This female has long been in the habit of taking other females away into the bush with her for prayer, and often conversing with those about her concerning their souls. Thus does the influence of the gospel increase; and as I see new ones from time to time coming out from their sins and uniting their efforts for good on the side of Christ, I look for increased good to result from the labors of all to the blessed cause. One light after another is kindled in the midst of the

darkness; and though but a few are yet seen, I look forward to the day when multitudes of others shall blaze forth, and the clear beams of the Sun of righteousness shall burst on this land, and all be merged in his glorious light.

JOURNAL OF MR. LEWIS GROUT.

THE following extracts will show, for three months, the ordinary course of missionary labors and incidents at two stations.

Umtoti.

May 2, 1847. (Sabbath.) During intermission, brother A. Grout and myself spent an hour in examining the boys, eight in number, living with him, respecting their thoughts and feelings as to the salvation of their souls. They acknowledged themselves sinners, and most of them expressed a desire to become the children of God; said they were in the habit of daily prayer; asked God for a new heart, took delight in worshipping him, but often found their thoughts wandering in time of devotion, and their hearts were exceeding hard. But they said they would not cease the worship of God, though their people should oppose and despise them for it; they were determined to pursue the right course. It is evident that they have more than ordinary feeling on the subject of duty and salvation.

3. For several days the native girls in our families have been heard singing and at prayer, at early dawn, and when they retire at night. One of them prayed this morning that she might have a new heart, a right heart, a heart to do the will of God. May the Lord appear for their deliverance from sin, and the regeneration of their hearts, that they may become his children.

6. Last evening, a religious meeting was held with brother A. Grout's school—fifteen scholars being present. He commenced with singing, had prayer, and then read the second chapter of Acts, concerning the descent of the Holy Ghost, and then made some remarks concerning the influence, prerogatives and operations of the Spirit. After some other exercises, the meeting was closed with prayer by Untaba the teacher, a hopeful subject of renewing grace. The meeting was one of solemnity and deep interest.

10. This evening, went into the boys' house, or hut, and found them reading,

one a hymn, another the Scriptures, by the dim light of a wood fire. Spent an hour with them very pleasantly, in trying to teach them to write, a branch of study to which they are now giving their attention.

11. Went again to visit the boys who remain at home, while a part of them are on a journey with brother Grout. I found one of them keeping a light, with a small reed, or kind of large grass, burning one straw at a time, while two other boys were trying to write with slate and pencil. The fourth boy was reading the crucifixion of Christ. As I entered, one of them ran to the school-room to get me a stool; and after all were arranged again, they resumed and prosecuted for an hour the studies in which they are taking so much interest.

23. (Sabbath.) After instructing the children and young men this evening as usual, brother Grout questioned them concerning the sermons. He then put to Untaba some questions as to what the colored people worship, and what they pray to. He said they pray to the *izinyoko* (snakes), and to the *ihlozi* (the spirits of the departed.) These, and principally the snakes, he said, are the only objects to which the African prays. Their *ihlozi*, or spirit of a departed one, is a vague, indefinite thing, they hardly know what. They seem to have some idea of a future existence, and think the souls of those who die sometimes go into snakes, and sometimes exist in other ways, and have some influence for good or evil on the living. Hence their prayers to them. But their ideas of sin, if ideas they can be called, are very indefinite and erroneous.

When anything befalls them, when they are sick, or their friends die, they believe something is wrong, and resort to some method to appease the offended spirit. Perhaps they slaughter an animal, an ox or a cow, drink the gall, or pour it over their bodies, and leave the flesh where the spirit can have access to it. They call on the spirit to see what they have done; to see the blood which has been shed, and the feast which has been prepared to appease his anger; and call on him to come, eat and drink, and abate or remove the evils which they are suffering.

When any of their friends are sick, or other evils befall them, they sometimes call in a doctor or doctress to discover the evil and prescribe the remedy. He comes, and by his inquiries and rehearsals or enchantments, at the close of

each strain of which they all cry "hear," it is supposed that he learns the difficulty and is prepared to prescribe the remedy. A doctress of this sort was at meeting to-day. She is a Bassuta, but lives now not far distant.

30. Untaba, the teacher, has gone out this (Sabbath) evening, to visit the people at their homes, to ask them concerning the sermons of the day, and to converse with them respecting the interests of their souls. This is the more encouraging, as he has taken up the work of his own accord, and it helps to confirm the hope for some time cherished of him, that he has felt the influences of the gospel to a sanctifying degree in his own heart.

June 3. Last evening brother Grout and myself attended meeting with the natives in the chapel. Prayer was the subject of conference. After our remarks, Untaba gave some account of his feelings and desires, which was truly interesting. Untaba finds solid satisfaction in the labors and duties of the Christian, and seems to have very correct ideas of their nature and importance. He engages in prayer as one long accustomed to pray. To-day a native, a man some thirty years of age, came to see brother Grout respecting the interests of his soul. His attention was called to the subject by a sermon a few weeks since on Repentance. He came to say that he is a sinner, and that he wishes to repent of his sins and forsake them; an unprecedented event in the history of this mission, and a token of good that calls for thanksgiving, faith and prayer.

The *Natal Witness* of last week states, that an embassy of eighty men came recently from Kafferland, to get permission for themselves and their tribe—about three hundred families—to reside in this colony, and that they obtained their request.

Umlazi.

12. We left Umvoti on the 8th, and arrived here in our wagon on the 10th.

13. (Sabbath.) The attention to preaching does not diminish at this place. While I have been absent, one of the natives, an interesting young man, has been baptized, and three others stand now as candidates for baptism. Several more manifest more than usual interest in the subject of religion. At the meeting of mothers last week, some fifteen native women were present, and seemed to feel some interest in their own salvation and

in that of their families. It can hardly be doubted that the Spirit of God is abroad in this dark land, and that some souls are feeling its power to convince of sin and lead to Christ. O, that it may come down in greater effusions and power, and gather multitudes into his fold.

16. Had a prayer meeting this evening with the natives, at which were present some fifteen, besides the members of the mission. Two of the natives led in prayer. It was truly an interesting and profitable season; and may such be greatly multiplied, and the number of praying souls increase, until the whole land shall become vocal with prayer and praise.

19. Have been to-day with Doct. Adams to visit Umnini and his people, living between this and the Bay, on the bluff towards the sea. The number of his people may be some six or seven hundred, and they live so far from this station, that at this season but few attend service at Umlazi. We proposed to have a meeting with them to-morrow, under a large tree. We found Umnini himself smoking a species of tobacco which is intoxicating, through a large pipe made chiefly of an ox-horn, and nearly filled with water, through which the smoke was made to pass. The people at several of the kraals where we stopped, were engaged in making beer of Indian corn. They sometimes drink large quantities of this beer, thereby getting partially or quite intoxicated, and becoming very noisy.

The weather has been very cool for several days. A fire would not be uncomfortable. The thermometer stood yesterday morning at 51 degrees Fahrenheit.

20. (Sabbath.) I have been enabled this day to enter more fully upon the labors of the missionary than I have before done. It is the first time that I have attempted to conduct all the parts of religious service in the language of the aborigines. About one hundred of the people whom we visited yesterday, assembled according to appointment to-day under a large tree in the open field, for the worship of God. As these labors are continued from Sabbath to Sabbath, may the blessing of heaven rest upon them, and some souls made to see their degraded and perishing condition, and turn to Christ for mercy and salvation.

July 1. Letters from Umvoti inform us, that Untaba expresses a desire to be baptized, and to put himself under the watch of the missionaries, desiring and

hoping that they will admonish him when he deviates from the path of duty. Umciko also, who some weeks since came as an inquirer to the missionary, has renounced the customs of the people, purchased clothes for himself and wife, and come to put himself under the instruction of the teacher and the missionary at that station. This course of his, so open and marked, has led to a development of feeling among the natives which might be expected. They seem to fear that their customs may be broken up, that truth and virtue may take the place of sin and iniquity. But the two individuals above named seemed to have risen above a servile fear of their fellow men, and to be determined to pursue the path of duty and holiness.

6. Last evening was the time for the monthly concert. We had an interesting meeting of about twenty persons, of whom some fifteen were natives. One of these natives led in prayer. At the close of the meeting, opportunity was given for any who were disposed, to contribute their mite for the spread of the gospel, which had but so recently been declared to them. An aged woman came forward first, and cast her sixpence (twelve and a half cents) into the treasury of the Lord. She was followed by a young man, her son, and his wife, who together contributed eighteen pence, (thirty-seven and a half cents.) And when I remembered that, at the rate of wages paid here for native help, this money must have cost the contributors the labor of nearly or quite one week each, I asked myself, how long it would take to give the gospel to all nations, if all professors of the religion of Christ would go and do likewise.

8. The temperature is cool, morning and evening. The thermometer this morning stood at 58 degrees, but at noon the temperature was 80 degrees Fahrenheit, in the shade. They have had frost and ice at Petermaritzburg on several mornings of late. But this is unusual at that place, and not experienced here at all. Forty-five is the lowest degree at which I have seen the thermometer at any time at this place.

11. In consequence of the heavy rain last night, I expected to see but few to-day at meeting in the open field; but I was disappointed, when, on arriving in sight of the tree under which worship is held, I saw a hundred natives already seated, and several groups standing at a distance. They gave good attention, while I attempted to set forth the truth

contained in the declaration of Scripture, that "there is one God, and there is none other but he." But when I came to speak, in conclusion, of the duties which men owe to this one God, methought, from the variety of expression, that there was a variety of feeling in my audience. The expression of some seemed to indicate some sense of responsibility and guilt, and yet a determination to continue in sin, and they would be glad to have the meeting close. Others seemed to say in their countenances, what one has expressed with his lips, "The gospel has come too late for me. I have lived so long in sinful practices, have become so strong in them, and in fact am so fond of them, that it is in vain for me to strive to forsake them." A few seemed interested in the truth, and one remained to converse more upon what he had heard.

31. Much news is brought from home, and the hearts of the mission made glad by the arrival of Rev. S. McKinney. Would that the number had been ten instead of one. All would have found a field ready for the seed, if not for the harvest.

LETTER FROM MR. ALDIN GROUT.

THIS letter, dated Umvoti, November 5, indicates the prospects of the mission at the latest dates.

Untaba, the Teacher—Monthly Concert—Conversions.

I have several times spoken of Untaba, my teacher. His walk and conversation are a great help to me. For some time, but particularly since I baptized him, I have seen nothing in him to object to, and he has repeatedly begged of us to tell him of the least thing we should think improper in him. He is often among the people, talking and praying with them; and so judicious is he in this work, that I hear no complaints of him.

At my evening meeting a few weeks ago, I happened to speak of the manner in which Christ sent out his disciples to preach, directing them to live upon what those should give them to whom they were sent. The next day Untaba came to me, saying that news was but just now heard by him, and wished to know if he understood it aright. When I told him he did, he replied, "Well, you have yet eat none of our food, nor slept under any of our blankets, neither have you asked

to do so." I said, "No. While you were heathen, if I had settled down to live upon you, you would have thought so much about getting rid of us, that you would have thought nothing of the gospel. Christians in my country, seeing that, have been sending money to purchase what we wanted, that you might have nothing to think of but the gospel." "Well," he said, "having now learned something more of Christian duty, I wish to do it. How can I help you in your work?" I replied, "If you really wish to do something for our object, next monthly prayer meeting I will receive any thing you or any other one may think best to give." Accordingly at the close of the last concert, I placed my hat near the door, and told them that any who wished to contribute might do so; and as I designed hereafter to take up a collection each month, I wished them to contribute only what they thought they could afford to do each month. Upon counting the money, I found eight shillings and ninepence, which in States money is about two dollars. Among other pieces were two half crowns, which I suppose were put in by Untaba and Umgiko, another of whom I have good hope. If so, the latter gave half his wages for last month,—a good example for such as have been *educated* Christians. This, I hope, is but our beginning. The next day after the meeting, the mother of a little girl now living with us, brought two chickens, saying she wished with them to buy money for Unomalinga to give at the next prayer meeting.

But the money collected was not all. Having made up their minds to give something, just as in all other places, they felt an increased desire to pray; consequently our whole meeting was one of more life and feeling than we have before had. It also numbered about fifty, though the evening was dark. After the meeting, a young man came to me, with tears running down his cheeks, saying, "Teacher, I wish to repent too, and had there been time, I should have stood up in the meeting and expressed my feelings."

The interest among the boys in my employ is, I think, not only increasing, but settling down into good feeling, and I am becoming satisfied that two or three of them are born again. These are the brightest boys and the best scholars we have. As soon as I shall think so well of them as to admit them to the church, I shall wish to employ them as teachers.

A few others appear to be anxious inquirers for the truth and the kingdom.

You will see I only speak of my own station, supposing of course that brother Adams, who has similar things to relate, will do so to you.

These may seem small things to such as have been blessed with the sight of greater; but while I am grateful for this little, I see room and material for more and greater things. The Lord has begun his work, having first showed us that we could do nothing. Let the glory all be his.

Madura.

LETTER FROM MR. WEBB.

In a letter dated Sivagunga, September 6, Mr. Webb gives an account of a tour of more than one hundred and fifty miles among the Christian villages attached to his station. Some extracts will show the character of the region and the style of his labors.

Two Heathen Villages.

I started on the morning of Tuesday the 24th of August, taking with me a catechist, and three boys of my preparandi class. After a ride of three or four hours, we arrived at a town of three or four thousand inhabitants. Here is a temple and tower of very large dimension, and of great note in these regions. Immediately after we arrived, I visited this place. I was permitted to enter the tower and the enclosure around the temple, but was prohibited from proceeding further. Taking my stand, therefore, under the broad archway leading to the sacred precincts of the god, I endeavored to declare to the crowd of brahmins, temple officers, and others who assembled, "the way into the holiest by the blood of Jesus." These people listened respectfully, and received eagerly the tracts which we distributed. In the neighborhood of this temple is a sacred tank for the gods and brahmins, around which a number of porches supported by carved stone pillars are erected. Under one of these I sat down, and read and expounded to the people who assembled, the parable of the prodigal. One brahmin asked many questions, and seemed pleased to have an opportunity of learning something of "the religion of the whites," as he called it. I invited them to visit me at the government bungalow. Many followed, and we continued the

conversation. The parable of the rich man and Lazarus gave rise to many questions. Having continued our interview as long as seemed best, I dismissed them with prayer.

In the afternoon, he went about eight miles, to the Roman Catholic village of Saragané, where he spent the night.

By daylight the next morning, we entered the town of Tiruvakarupatte, containing about two hundred families, almost all of high caste. Here we were fortunate in finding a room erected by Government for the accommodation of travellers. Soon after my arrival, I visited the temple, and entered into conversation, as on the previous day, with those whom I found there. Soon twenty or thirty individuals assembled. These all, with but one or two exceptions, remained for more than an hour, whilst I read and expounded several portions of Scripture. Some began by opposing, but they were all eventually silenced, and listened with respect and apparent interest.

When I became wearied, the catechist read portions of tracts containing quotations from their own poets. To these they listened, as indeed they always do, with delight. They pronounced all we said "very sweet," and begged for some of our books, that they might enjoy it at their leisure. In the course of the morning, we assembled for prayer and reading the Scriptures. During the whole day, persons came to hold conversation and receive books. It was a pleasure to sit and talk to them of the things of Christ.

A deserted English Mission.

From this place, it was about fourteen miles over cultivated fields, to Mootoonardo.

On the way, we passed through quite a number of small villages, whose inhabitants had never seen a white man in this place. Finding some who could read, I distributed some tracts. Many seemed much amused and pleased with the form and appearance of our books. To almost all, a paper book was as great a novelty as a Tamil ola one would be to many of our friends at home. The moon rose brightly while we continued our tiresome way, and it was nearly nine in the evening when we entered the village. We found here, as we had anticipated, a formerly occupied but now deserted station of the Tanjore mission. A school room remained, and a spot of

ground now in the hands of a man residing in the place and formerly employed as catechist. Besides this man, two other families remain of those formerly in communion with the church in this place. Whilst food was being prepared, some people assembled, and in the stillness of the night, under a clear, cloudless sky, by the light of the moon, I endeavored to declare to them the words of life.

At daybreak this morning, rose and walked with the old catechist to some of the neighboring villages. In one of them the people assembled in considerable numbers, to whom I read and expounded the Scriptures. Having prayed with them, we returned to the school-house. There I found, quite unexpectedly, some fifteen or twenty of the boys of the village school, with quite a number of their parents. I held a somewhat protracted meeting, through the whole of which the greatest decorum and seriousness of behavior was observed.

In conversation with the catechist afterwards, he expressed his desire that we should come and take charge of the station. He stated that under the general name of Mootoonardo, there were included forty-eight villages, and all of them within an area of twelve miles, containing over 500 houses and 2,000 inhabitants; that a school of thirty or forty boys could easily be collected; and that there was a general disposition among the people of the place to listen to Christian instruction. Of this I have had proof to-day. Though our religious exercises were held in an enclosed place somewhat out of the town, great numbers have attended, and remained attentive hearers through the whole service. Moreover, eight men, the head men and patriarchs of an entire village, have put their signatures to an agreement to renounce all their heathenish forms and practices, to observe the Sabbath, and attend on religious instruction, with their families, whenever there shall be an opportunity, and to assist in the support of the religion which they thus formally adopt.

A Mussulman Village.

The same evening, a little before dark, we reached the large town of Memgala-goode. In this place, nearly all are disdainful, hard-hearted Mussulmen. With some difficulty, a few were assembled. In conversation with these men, I have always endeavored to avoid discussion, and all that would excite their haughty,

irascible temper. Notwithstanding the testimony of their prophet, to most of them the very name of Jesus is hateful; and if it but occur in conversation, they will often turn off in contempt, or tell us that our talk is bitter to them. To one or two portions of the Old Testament which I read, the men of this town listened with good attention; but when I spoke, as soon as they saw to what my remarks were leading, their bitter enmity began to appear; many left; one, who had been a sepoy and learned a little English, turned round with a sneer, and the word "humbug" on his lips. My heart wept for them. Their pride and haughtiness will be their ruin. Can the humbling doctrines of the cross humble and melt such as these?

It became dark; our accommodations were not the best—a narrow dirty verandah—but I made my lap my table and the ground my seat, and enjoyed my supper right well.

About nine o'clock the next morning, we entered the large and flourishing town of Tondi, on the sea-shore. On our way we stopped at a village, the inhabitants of which had several months before applied for Christian instruction. Finding that their worldly ends could not be gained, they had apparently renounced the project. As none of our party had ever seen the village or the people before, though I held their agreement in my hands, they all stoutly denied having ever written or sent one. We, however, made the best of it, and whilst the catechist distributed tracts amongst them, I exhorted them to receive and love the Lord Jesus Christ as the only Savior. The inhabitants of Tondi are mostly Mohammedans, and on this account little could be done for them. On the evening of the same day I left Tondi, and enjoyed exceedingly for several miles the cool fresh air of the sea. At a town eight miles distant, I stopped for about an hour and declared to the people who assembled, the words of life. These people behaved with the utmost decorum. Some employed themselves to prevent the slightest disturbance. They wished much for a school, but did not seem prepared to renounce their idolatry. They appeared, however, much gratified when I promised to visit them again.

Nominally Christian Villages.

It was past eleven at night when I reached a place which had until recently been classed among our "Christian vil-

lages." Here I could find neither food nor shelter—therefore lay down supperless in the open air. In the morning early I assembled as many of their people as would come in front of their church and preached to them Christ. Their catechist was present during the service, and when I left, accompanied me for some distance. He said that their gooroo came but twice in the year, and then he did not tell them such good things as I had just been preaching. He expressed a strong desire that we should come and instruct the people.

The next place which I visited was distant about six miles. This is a very large village. The boys of our school, about twenty in number, were assembled. During the examination, the people collected to see and hear the first white man who had visited their village. At one time these simple-hearted, unsophisticated villagers expressed audibly their unfeigned surprise at the absurdity, as it now for the first time appeared to them, of worshipping an idol which with their own hands they had made. Though more than two hundred individuals were present, there was perfect order and the most eager attention. One little act of politeness pleased me. Seeing I was oppressed with the heat, an individual ran of his own accord for a fan, with which he continued to fan me until I left.

I was now five miles from Verdathetty, our principal station in these parts. On my way thither, individuals from two villages came running out, to beg me to establish a school for their children. Those who came from one of them, expressed a desire to renounce their superstitions and embrace the Christian faith. Shortly after arriving, was refreshed by news from home and particulars of occurrences during my absence. In the afternoon, an aged man, the father of two of my catechists, called to see me. He and his wife were formerly Roman Catholics, but professed to be changed in heart and received baptism. But not meeting with the pecuniary advantages they had anticipated, they had returned to Romanism, and at this time he expressed to me his full resolution to live and die in that faith.

In the evening I walked over to a village about two miles distant, examined the school, and addressed the people, as usual, with reading the Scriptures and prayer. As there is left in this village but one Christian family, I dismissed the teacher and broke up the school. Having

returned, I found the people assembling for an evening meeting; and though extremely fatigued and unwell, felt it to be my duty to attend. Early on the following morning, which was the Sabbath, made an effort and visited a village about a mile distant. Examined the school in Scripture, catechism and other lessons suitable to the day. My heart was pained by the conduct of our people in this village. Of the three or four families who have professedly adopted the Christian faith, not a single individual appears honest in his profession; although two have received baptism and partaken of the Lord's Supper. I learned that not one of them attends religious worship on the Sabbath, but pursue their occupations as on other days. I felt it to be my duty to cut them off from connection with the church and from all the privileges arising from their connection with us. Returned, and at 10 o'clock, A. M., commenced morning service in the building which we have here erected for the purpose. More than 130 were present, including the children of our schools from several of the surrounding villages. In the afternoon, the sacrament of the Lord's Supper was administered to about twenty-five communicants. In the evening I held a third service, in which I endeavored to show to the catechists, teachers and other Christians present, the nature and importance of Christian love.

Notwithstanding the labor of the Sabbath, my fever, which was strong all day, had somewhat abated on the following morning. Before breakfast, visited a village, distant about five miles, examined the school, and had quite a prolonged and pleasant conversation with the people. The school I found in a most unsatisfactory condition, and the teacher, though a member of the church, was evidently unfaithful. On this account, I thought it proper to dismiss him and break up the school. Returning, I visited another of our villages, not very distant. With the school in this place I was well pleased. The boys had evidently been faithfully instructed. But only two individuals of those who originally signed our agreement, remained, and these two were the teacher and his mother. One man who formerly connected himself with us, sat there and declared before us all that he had never thought of leaving his old religion.

During the morning, examined the central school. The Sivagunga free schools recite generally far more accu-

rately than these village schools. I think, however, with a little attention, their condition may be greatly improved. The village catechists and teachers assembled in the course of the afternoon, and appeared much interested, and some of them a good deal affected, with the description which was given them of the manner in which the money they received was collected in America. They made promises and resolutions in view of these things, to be more faithful in future.

After another short meeting, which the wives of these men attended, I walked to Suranum, the last of our villages in this immediate vicinity. Returned after dark, and found the people, who were desirous of making the most of my visit, again assembled. Whilst I gave them some parting advice, one of the old catechists wept. These pleasing manifestations of feeling gave me a little encouragement.

The next morning, rose with a lightened heart and proceeded to the large town of Illeangoode. On my way, stopped at two of our villages, examined the schools and preached to the Christians and others who assembled. The inhabitants of one manifested a hospitality which we seldom witness. As we were leaving, they brought to us all as much milk as we needed, and several accompanied us a long way as a token of respect. Illeangoode is a place of great importance, containing, as I was told, a thousand families. Here we found a small rest house for Europeans and others. Soon after arriving, I sent my catechist into the town, to see if possible the brahmins, or other chief and influential men, to inform them of my arrival, and my wish to consult with them on matters of interest to themselves. A number soon came, when I appointed the hour of meeting, and requested them to bring as many of their friends as possible. It had the desired effect, of drawing a great number to the building, and afforded a good opportunity, during my whole stay, of distributing tracts and conversing with some of the most influential of the people. In the evening, we proceeded to a town of equal size about nine miles distant. While here, I lodged in the only building that could be found, erected in honor of some sanniyasi by the Sivagunga Rajah, for the use of travelling devotees or pilgrims. Many visited me. Both the evening and ensuing morning were occupied in conversation with them. Two brahmins, with whom I had a long

interview, stated that they had quite a library of Christian books in their house. One of them had had several conversations in that town with Messrs. Poor, Ward and Lawrence. The young man who had charge of the building, made with much interest some inquiries relating to the sufferings of Christ and their object. These gave rise to one of the most interesting conversations I have yet held during my tour.

Early in the evening of Wednesday, September 1, reached a village in which we have six families. After dark they assembled in a little bungalow built by the mission. Men, women and children attended. After the meeting they could with difficulty be persuaded to return to their houses. For more than an hour they remained. The parents desired me to hear the children repeat their catechism, and the women, too, waited to show what they had learned. It was pleasing too, to hear them freely, from their own good will, consulting about providing for my comfort when I should visit them again. I endeavored to tell them in as plain a manner as I could, the simple plan of salvation by Christ.

Passing through a number of heathen villages, he reached the last of the Christian villages on his route.

In the evening, the people assembled for worship in our commodious and well built bungalow. The services were somewhat protracted. After the sermon, in which I dwelt on sin as a disease of the soul, and as a wound inflicted by the great serpent, administered the sacrament of the Lord's Supper to eleven communicants, and that of baptism to an infant child of one of our catechists. On the following morning the people again assembled. The congregation was large. After the service, all present individually repeated the Lord's prayer, and some of them parts of a Scripture catechism. Whilst the catechist examined the school, I received the reports of all my village helpers for the month, and gave them the necessary directions about their stations. In the evening of this day, returned to Sivagunga.

In this tour I visited, in the eleven days of my absence, twenty-six villages, (including all the Christian villages connected with this station save one,) and conducted about thirty religious services.

LETTER FROM MR. RENDALL.

In a letter dated September 5, Mr. Rendall gives the following account of the

Station at Dindigul.

In looking at the situation of my field in all its departments, I cannot but feel that some little progress has been made in the missionary work during the past four months. The girls' day school, which was commenced last January, has become a very interesting school, and gives promise of usefulness. Twenty-five attend regularly, and under the teaching of a young woman formerly a member of the Oodooville seminary, they have made good progress in learning to read. Mrs. Rendall also has devoted considerable time to the interests of the little girls; and under her care, they are now becoming much interested in learning to sing and to sew.

In the English school for boys, four have recently requested baptism. They have attended the school a number of years, and have been attentive, so far as I have observed, to the religious instruction which they have received, and have learned much about the main truths in connection with the plan of salvation. They are all children of Roman Catholic parents. Although I hope they are sincere, I have thought it advisable to defer complying with their request at present. At Pulney, a large town about forty miles north of Dindigul, three schoolmasters have expressed a desire to unite with our church and receive baptism. As they have been candidates for some time, and give evidence of being Christ's disciples, I expect to receive them to the privileges of the church soon. In that town, much and decided opposition is manifested to the gospel. Owing to a very sacred temple in its vicinity, it is a strong hold of heathenism. From fifteen to twenty thousand persons, many of whom come from a great distance, resort annually to this temple, to celebrate an important festival. But besides the opposition we receive from the heathen, the Romish priests of this vicinity are busy in filling the minds of the people with prejudice. Not long since, the Romish priest of Dindigul went to Pulney and warned his people not to send their children to the schools of the American missionary. In consequence of this, about ten boys were taken from our school; and the parents of these children were in such fear of the curses of the priest, that they did not

come to see me when I was last there. At that time, however, an incident of some interest occurred, showing that the minds of all Roman Catholics are not thus kept in bondage to their priests. A young man, who had been for some time in the employment of the Romish priest as teacher, came to me and told me that having read portions of Scripture and other books given him by the catechist of the place, he had become fully convinced of the errors of Romanism, and wished to forsake it and embrace the gospel. I encouraged him to continue his investigations, and pointed him to Jesus as the only Savior of sinners. May the Lord bless the truth to the salvation of his soul.

During the past four months I have visited the out-villages more than I had been able to do previously, and have taken great pleasure in preaching to these people Jesus. They are generally attentive, and seem anxious for instruction, and freely admit the weakness and folly of their own system of religion. But while they confess this with their mouth, they seem to be fettered by the customs of the country, and through fear of a little persecution, unwilling to break away from their friends and embrace a new religion.

LETTER FROM MR. M'MILLAN.

MR. McMILLAN writes from Dindigul, October 12, as follows:

My location, as I suppose you have learned from other sources, is the west station at Dindigul, at first embracing all the southern portion of Dindigul Valley. At our last mission meeting, Periacolum was set apart for a new mission station, and brethren Cherry and Ford designated to that place. This takes off the southern extremity of my field. That field presents a very promising aspect for missionary labor. There are several large Christian villages, which very much need the labor of a missionary in their immediate vicinity, to visit them frequently, and encourage them in the good way of the Lord. Their distance from Dindigul renders it impossible for a missionary residing in that place to devote much of his time to them, as some of those villages are eighty miles distant.

When they were under my care, I had the pleasure of visiting them once in company with brother Muzzy and brother

Whittelsey. We were well received every where, and listened to with attention. They, as a people, appeared more willing to come under Christian influence, than any I had seen in India. And I trust as two of our brethren are now going to labor in their midst, much good will be done. At Periacolum we found fourteen or fifteen persons desiring baptism. We examined them as to their knowledge of the plan of salvation and their object in desiring baptism, and most of their answers were satisfactory. We were very much struck with the reply of one poor woman. She said that "she was a poor ignorant woman, and did not know much; but there was one thing which she did know, and that was, Jesus Christ was her swamy, and that she would love and worship no other swamy." We did not at that time baptize those individuals, thinking it best to defer it a little longer. Since then their number has increased considerably. We have received, in addition to the six Christian villages in the Periacolum district, two other villages. One of them is a whole village, embracing near seventy souls of the pariah caste. The other is a large village twenty miles south of Periacolum, situated in a fertile country. Fourteen or fifteen families there have placed themselves under our care. During our visit through that part of the country, we paid them a visit; but as they were absent attending a funeral, we did not see them. When they returned and learned that we had been there, two of their number followed us all the way back to Periacolum. One of them had been a Roman Catholic, the other a worshipper of Sivan. He said, "he had long thought that his religion was not the right one, and lately he had been more convinced of this by reading some of our tracts." He besought me very much for a schoolmaster or a catechist; but as I had none to send, I told him I would send one as soon as I could obtain a suitable person. "The harvest is great, but the laborers are few."

At the station which I now occupy, there were when I took possession of it, twelve villages, which were reckoned as Christian villages; but when I came to examine them, I found that in three of them there were no Christians except the schoolmaster. I therefore abandoned them. And in most of the others I found but one, two, or three families, and some of them only with us because they received pay for some service done, who, if this pay is withheld, return to Roman-

ism or heathenism. Such I fear is the case with too many in our Christian villages; and I suppose that when the matter is fairly sifted and the wheat separated from the chaff, I shall not have more than six Christian villages left. Five have been added since I came here, two of them being low caste villages, of whom I have better hopes for the present than of the high caste villages. Yet notwithstanding things are so lamentable, there is much for encouragement; and I feel more encouraged now than I ever did since being in the mission.

Lately I had the pleasure of opening a preaching bungalow at Silliquireputty, a village sixteen miles distant from this place. There I found a congregation of about forty persons, waiting to hear the truths of God's word. This is a field sufficiently large for a mission station, and should be occupied soon as such.

LETTER FROM MR. MEIGS.

The Pulney Hills.

MR. MEIGS, of the Ceylon mission, who spent several weeks last summer at this health station of the Madura mission, with decided benefit to his health, thus describes their scenery.

The scenery on the mountains is very grand. I was much delighted with it. The elevation is supposed to be about 7,000 feet. I found the difference of climate between that and the plains below to be at least 30 degrees. While I was there, the thermometer ranged from 48° to 60°. Of course, it is much colder in December and January. While sitting by a comfortable fire, with my winter clothing upon me, I could scarcely realize that at the distance of a few miles, my brethren and sisters were suffering from the great heat of the climate. The ascent of the mountains is in some places very steep; and before I reached the mission station bungalow at the top, my weary limbs quite refused to perform their office. After a residence there of a few weeks, I found the descent much less difficult, and walked the whole distance of about ten miles, with very little fatigue.

By walking about a quarter of a mile to the south-east of the mission bungalow, we come to the brow of a mountain which we call Nebo, from which we have a fine view of the Dindigul valley for many miles in extent. I often sat there for hours, admiring the strife between the winds and the clouds. The

clouds, rising from the water-falls below, would be driven to the top of the mountain by the wind. There, meeting with a stiff north-west breeze, they would be instantly driven back. Then again they would slowly ascend, and endeavor to get over the brow of the mountain into the valley, but in vain. Our numerous rambles over the hills and valleys, in such an atmosphere, we found very invigorating, both to mind and body. An occasional sight, also, of the wild bison, and elks, wild dogs and jackals, and large black monkeys, leaping from tree to tree with astonishing agility and strength, quite enlivened the scene. There are large tigers also on the mountains, but we did not meet any of them in our rambles, though they have frequently been seen and killed in different parts of the Hills.

Many parts of the mountains are very favorable to the cultivation of all kinds of garden vegetables. Excellent wheat also grows there, and many other kinds of grain. There are now but few inhabitants on the mountains. Still, if they were encouraged to form settlements there, many beautiful and populous villages might easily be formed. We went several times to see the village of Vilperry, only a few miles from the mission bungalow. This, seen from the top of the hills in the valley below, is exceedingly picturesque and beautiful. The cultivation is all carried on by making terraces on the sides of the hills, which are watered by streams descending from the heights above. Here we saw wheat fields in every stage of cultivation; some just sown, some in the blade, some white to the harvest, and some fields that had just been reaped. I am fully persuaded that the time will come when there will be happy Christian villages in all the favorable localities between these Hills. Then, instead of the stillness and desolation that now reign there, will be heard the sound of the gospel and the voice of joy and singing.

LETTER FROM MR. FLETCHER.

MR. FLETCHER, of the Ceylon mission, who was at the Hills last summer with Mr. Meigs, gives the following description of a

Remarkable Cavern.

We visited a large cave, or rather fissure in the mountains, which must have been the effect of an earthquake, or some

other tremendous convulsion of nature. As we approached it, one side of the mountain appeared as if cut off and thrown into the ravine below. Two huge pillars of granite rise 200 or 300 feet in height, near the perpendicular side of the mountain. On this side, near the top, is the entrance to the fissure, thirty or forty feet wide. With considerable difficulty, I descended to the bottom, and found myself well paid for my trouble. The height, from the top to the bottom of the opening, is perhaps 300 feet. This part of the mountain seems entirely composed of solid granite, which is rent asunder to the depth above stated. I followed the opening thirty or forty rods, until it became as dark as midnight; when, having no light, I returned, fearing I might meet a tiger, or fall into some unseen opening. I saw, however, no traces of man or beast, and presume I was the first adventurer who had visited this rather frightful abyss.

Ceylon.

LETTER FROM MR. MEIGS.

UNDER date of November 8, 1847, Mr. Meigs thus describes his

Labors and Encouragements.

I have a very interesting and attentive congregation on the Sabbath, to whom I steadily proclaim the gospel from Sabbath to Sabbath; and I trust not without saving effect to the souls of some of my hearers. Still we are waiting and praying for the outpouring of God's Spirit, that the word preached may become powerful to the conviction and conversion of a multitude of precious immortal souls. The rains of heaven are now descending upon the earth and covering it with verdure and beauty. O for the rain of the Spirit, to water our own souls and the souls of the dying people! Not only on Sabbath evenings, but during the week, I go out into the villages and publish the gospel.

I find many who have been educated in our schools, who are intelligent and attentive hearers. The difference between them and uneducated heathen is very great. Occasionally, however, we are grieved to find a vile opposer, who has been educated in our schools, who knows well the way to heaven, but will not walk in it, loving darkness rather than light, because his deeds are evil.

Mr. Seth Payson has been removed from this station to assist Mr. Cope at Oodoopitty. As my health is good, I prefer to be the stated preacher at the station. His services are therefore not so much needed here as at the large station of Oodoopitty, where he may be very useful. When I need any assistance in my village preaching, I call upon Jonathan Homer, who is now connected with this station, and is a valuable native assistant.

LETTER FROM MR. FLETCHER.

MR. FLETCHER writes from his station at Manepy, October 9, 1847 :—

Christianity and Heathenism, seen in contrast.

The missionary gets a view of the cross, which cannot be obtained in a Christian land. Here is a people, belittled in mind and character, with consciences apparently encased in triple brass, who have been for centuries under the oppressive sway of brahminical superstition, and the degrading, crushing influence of the whole system of Hindooism. The mind is so benighted, so completely filled with superstition and low ideas of God, a future state, the soul, and every thing of this nature, that it seems impossible for one ray of truth to penetrate the awful darkness. The heart is pained and the soul is tried to witness the apathy, the indifference, the lightness and trifling, manifested when the most momentous truths are presented to the mind, and the bitterness and demoniacal opposition manifested to the doctrines of the cross. Their minds being filled with the most gross and sensual ideas of the Deity, their lives and characters are conformed to these erroneous conceptions. When such a people, or any portion of them, turn to the Lord and exhibit the fruits of the Spirit, though in an humble degree, this is what adds peculiar interest to the cross of Christ as viewed from missionary ground. Mere abstract reasoning, however conclusive, would never induce such a people to renounce their time-honored systems of religious faith.

There is, unquestionably, great encouragement to labor among this people. Although the gospel has been preached here for nearly a third of a century, and one generation had passed away, and our elder brethren are growing gray in the

service, and beginning to think about laying aside the sword and the helmet for the crown and the harp, and as yet but few have rallied around the cross, still we look for, and confidently expect, a great ingathering of souls here. God's promises are sure, and it cannot be that the seed thus sown will not spring up, and bear fruit abundantly.

Influence of the Schools — Declining Power of the Brahmins.

One thing has tended much to weaken the influence of the brahmins on those below them. They have almost uniformly refused the education proffered to them by the missionaries; their own systems only fitting them for the services of the temples. The classes next below the brahmins have more generally availed themselves of the education offered to them. The result has been, that the latter, by their superior qualifications, have risen above the former, and occupy offices of trust and profit under government, to which they could not aspire. Thus the brahmins are sinking in influence, while the lower but more enlightened classes are rising above them. This brahminical influence is one of the strong holds of heathenism. Thus you see that a thorough, Christian education is one of the most powerful levers, by which to overthrow the superstitions of India. The system of education here is full of hope to this people. A young man who has passed through our common schools and the seminary, although he may not be a professed Christian, and may mingle with the heathen, still cannot be such a heathen as he otherwise might be. His mind has received such a shape, that it can never, for one moment, admit the truth of the system of idolatry. Thus he never will be a sincere worshipper at its shrines, nor a zealous, conscientious inculcator of its principles. There is also a growing conviction among all classes, that the missionaries are right; that they teach the truth, and are seeking the welfare of the people.

Siam.

LETTER FROM MR. CASWELL, NOVEMBER 15, 1847.

General state of the mission—New Publications.—Books for Children.

SINCE we last wrote you, nothing of special importance has occurred in con-

nection with our labors among this people. The same system of preaching and tract distribution that has formerly been described, has been followed during the last three months, and the interest manifested by the Siamese has remained about the same as for some months previous. The call for books has been such for the last nine or ten months, that it has been necessary to keep the press going constantly at a moderate rate. During the last three months, we have reprinted our hymn book, which had been out of print, so far as distribution was concerned, for several years. We have also printed a small selection of the most simple and instructive hymns for distribution to children. In addition to these, we have reprinted the tract called "Faith and Practice," and have printed two small tracts prepared by Mr. Caswell under the titles "Story of Kader," and "Counterfeit Money." We have now in press, a "Catechism on Prayer" by Mr. Caswell, and the "History of Elisha" by Mr. Hemenway. We feel a constant pressing necessity for an increased variety of little books for children, and most of the time we have for study is occupied in meeting this want. It is almost the only direct means of access to the rising generation that we have. And the little books which we scatter among the children, are read with as much interest by adults as by the children. We feel that if every other door for the introduction of the gospel among the Siamese was closed, the preparation of interesting and instructive books for children, and the judicious distribution of them, would fill our hands and hearts with a most noble and promising work.

Syria.

LETTER FROM MR. WHITING.

A Native Assistant.

UNDER date of October 8, and December 7, 1847, Mr. Whiting gives the following specimens of native laborers, of their labors, and of the people of Mount Lebanon:

Asaad el-Maalûf, the writer of the following journal, has been for about two years the teacher of one of our free schools in this vicinity. He is from a small village called Kefr Yukda, high up in the mountains, near the foot of Sunnin, and about two days' journey north-east of 'Abeih. Some four years ago he came to Beirût and sought our acquaintance.

He had met with our books and read them, and become a thorough Protestant in his views. He was of the papal Greek sect; but his relatives, who are very numerous, are mostly of the "orthodox" or proper Greek church. Soon after becoming acquainted with our books, he separated entirely from his church; and some two years afterwards, finding that he could not live in peace in that part of the country without violating his conscience, he removed to a village in the neighborhood of 'Abeih, where we employed him to teach a school. He is about forty years of age, a man of vigorous mind, though without much education. He is well versed in the Scriptures, and one of the keenest disputants we have met with in the country. From our first acquaintance with him, we have thought that if the truth, which lay so clear in his understanding, should take proper hold of his heart, he would be an efficient helper in the work of the gospel. During the last year, we trust, he has become a new man, and at our last communion season at 'Abeih, he was received as a member of the church. He has within the last six months made several excursions, as a colporteur, into that part of the mountains where he formerly lived. In the last of these tours he kept a brief journal, of which I here give you a translation. He was accompanied on this journey by our warm-hearted Hasbeiya brother, Khalil el-Khoory, who has been for many months an exile from his home on account of his religion, but who, while waiting for divine Providence to open the door for his return, gladly embraces every opportunity to make known the gospel to others. Both of these brethren were much interested and encouraged by what they met with in most of the places they visited. The journal is too brief to do justice to the tour. The more minute details which they give us in conversation, are far more interesting. Khalil especially, though his name is not mentioned in the journal, was every where active in conversing with people on the things of the gospel; and so delighted was he to find, even in the most bigoted papal and Greek districts of Mount Lebanon, people who were ready to hear and read the word of God, that he forgot his own troubles, and those of his brethren at Hasbeiya. He enters into the work with all his heart, and the firmness and patience with which he has borne persecution for the truth's sake, make him an object of special interest, and tend to secure attention to what he has to say.

Journal of Asaad el-Maaluf, on a tour in Mount Lebanon, September, 1847.

We commenced our journey on the 4th of September, and lodged that night at Bhamdun. The next day, which was the Sabbath, I walked out, after divine service, into the lower part of the village, where were collected a large number of people, talking about a large stone that was lying there, and disputing about who among them could raise it up over his head. I sat down upon the stone, and began speaking to them to this effect: 'Who makes man strong or weak? Is it not God? Who then has any right to boast of his strength, or to ask why this man is strong and that man weak? Shall the thing formed, say to him that formed it, Why hast thou made me thus?' I spoke to them in this strain for some time, all remaining silent, and no one saying a word in reply.

On Monday, September 6, we left Bhamdun. On arriving at Meronj, we sat down under a tree to rest. Here we found Sheikh Autun Habeish and a company of men with him. This man, whom I was acquainted with, began to say to me, "If you should wish to return to your former religious faith, I suppose the English would compel you to remain with them." I answered, "They use no compulsion with any body." "Why then do you not return?" he asked. I then explained to him the reasons that prevent my return, which led to a long discussion of about two hours. Even the bystanders got to disputing among themselves. When we were about setting forward on our way, the sheikh said to me privately, "I wish to sell my property to the English; will they buy it?" I replied, "We wish rather to buy precious souls, and save them from the power of Satan by the word of Christ our Lord, who bought us by his blood; but our object is not to buy earthly possessions."

We then went on towards Betugrin, where we arrived about sunset. We stopped at the house of Heikel Abu Butrus, who gave us a welcome reception. A large company of men, women, and children collected together to see us; and after a while one of the company said, "If we do not fast nor make the sign of the cross, how can we be known and distinguished from other people?" (meaning Moslems, Druzes, and Jews.) I said, "The tree is known by its fruit;" and I went on to speak of the fruits of the Spirit, and the work of the Spirit in the heart of man, and what we ought to do to show that we are Christians, and to be accepted of God. We continued talking about three hours, the company listening with attention. When we ceased, they began to ask what we thought of pictures, fasts, distinction of meats, the sacrifice of the mass, the holy light of Jerusalem, and the like, until they had brought up all the current fables. We answered all their questions, one by one; and at last, all except one man acknowledged that this religion of theirs was good for nothing. They all got into an earnest discussion

among themselves, and kept it up until the fifth hour of the night.

On Tuesday, September 7, we proceeded to Kefr Yukda, and stopped at the house of my brother Amád, where all the friends and relations came together to see us. Among the company was the Greek priest Girgis Saba. I began to converse about the nature of true religion. When I ceased, the priest said, that the new birth was baptism with water and anointing with the *merón*, (holy oil.) I answered, "The new birth consists in the renewing of the heart. It is a change of nature; the work of the Holy Spirit in the heart of man." I presented the proofs of this from the Bible to all the company, showing that baptism by water is a seal or sign of our faith. I stated that many had been baptized with water and yet perished. To this the priest assented. At length was brought up the question of masses and prayers for the dead—whether they benefited the dead or not. I said, "If you say they do, you must hold to purgatory, like the papists." The priest at last admitted that these things do not profit the dead, but were instituted for the support of the clergy. At this all the people present replied, "Why then do you not teach us the truth, and ask of us money simply in the way of maintenance? Why do you deceive us, and tell us lies, pretending that you can deliver the souls of our departed friends from torment?" This led to a warm dispute between the company and the priest, at the end of which the latter seemed to be convinced. It is plain that these people are a good deal enlightened.†

On Wednesday, we went to Kefr Akáb, and called first on the teacher of the school. We found with him about twenty children, Greeks and Greek Catholics. The children wished to have some of our books, but the teacher forbade them, saying that Bishop Benjamin, (the Greek bishop of Beirút, who was then in that part of the mountains,) had ordered them not to read our books. We asked, "What do you think,—ought we to obey God, or man?" He replied, "We ought rather to obey God; but we are like the deaf adder, that stops her ears, and will not listen to the voice of the charmer." From thence we went to the house of Girgis Jebbour, the papal Greek priest, where the children of the school soon followed us, with their mothers, begging for books, which we gave them. Many of the men also received of our books. I went round to all my relations and friends, and had much conversation with them. I found them somewhat enlightened, and very desirous to receive instruction.

On Thursday, September 9, we went to

Beskinta, and talked a little with some of the people, Maronites and Greeks, about spiritual things. As soon as the conversation took the form of religious discussion, the Maronites stopped talking. The Greeks were very desirous to have us establish a school.

On Friday, we went from Kefr Yukda to Akoura, about twelve hours. We lodged with a Maronite of the name of Amád el-Akoury. Many came together, and one man inquired if we had books. We said, Yes. "Show me a book," said he. We handed him the New Testament. As he opened it, another said to him, "Throw down that book; it is English." He threw it down. We asked, "Why do you throw down the book?" He said, "Our lord the Patriarch has threatened every one who reads the books of the English." I replied, "This is not a book of the English; it is the book of Christ our Lord, and he has commanded us to read it, that we may learn from it what we must do to save our souls." He answered, "We have our spiritual rulers, who take care of our souls; and we leave all these things to them." I said, "Every people and sect, whether Jews, Nusairiyeh, Moslems, Greeks, or others, have their spiritual rulers also; and each sect obeys its own rulers. But suppose now any of them should leave their present teachers, and instead of seeking their own glory, and the glory of their respective sects, should seek after the truth, for the glory of God, where would they find the truth?" "They will find it," he said, "with the church." "And perhaps," said I, "if the children of the church would leave the doctrine of their present teachers, and seek after the truth for the glory of God, they might find it with Christ our Lord, as it is plainly laid down in the holy gospel, and might find their church and their rulers fallen into great and destructive error." When they heard this, they cut short the conversation and went away. They were all Maronites.

On Saturday morning, we rode on to Duma, a distance of five hours, and stopped at the house of my cousin Simon el-Maalúf. That evening the neighbors came in to see us. We spoke with them of the worth of the soul, reminding them that there is nothing in this world worthy to be compared to it, according to our Savior's words, What shall it profit a man, if he gain the world and lose his soul? We also spoke of the duties we owe to God, and continued talking until the fourth hour of the night. On Sabbath morning we went with the people to the church. The passage read was the parable of the talents, Matthew xxv. After returning from church, they came together where we were, and I endeavored to explain to them, in a way of exhortation, the Scripture that had been read in the church. We continued conversing with them from the third hour of the day till the seventh hour. They all seemed to wonder at what they heard, and said they had never heard these things

* These people, it will be noticed, were of the Greek church, which does not hold the doctrine of purgatory.

† It will be remembered that this is the village where the writer of the journal formerly resided. There is no doubt that his influence while he lived there had something to do in bringing into their minds what light they have gained.

before, from any bishop or priest, or any body else. In the evening of the same day, a large company came together again, and expressed a wish to hear some profitable conversation. They all listened attentively, while I spoke to them from the Scriptures of the principal events from the creation till the coming of Christ, and from the coming of Christ to the time of the councils, when additions began to be made to the gospel by the commandments of men.

On Monday was their festival of St. Simon. They went to church, and were told by the priests that the bishop had given orders that whoever should read the books of the English, should be excommunicated. This notice was given in both the Greek and the Greek Catholic churches. Some of the people who had received books from us, brought them back, and others came and took them. After this, a large company of men came and began to ask us questions, to which we made answer. They seemed convinced by what was said, and expressed a great desire to have a school established. After this, the Greek priest Girgis, as he was going round to the houses, sprinkling "holy water," came to the place where we were. He had in his hand a large silver cross, weighing a rotol, (about six pounds.) The people rose up and began to worship and kiss the cross, which we declined doing. At this the priest was displeased, and the people began to murmur, and say, "Why do you not worship the cross?" I told them that worship was due to God alone, proving the same by quotations from Scripture. . .

On Wednesday we set out on our return, and went from Duma to a Maronite convent called St. Dumat el-Buwâr, where we lodged.

On Thursday, September 10, as we were on our way homewards, we fell in with a Maronite monk from the convent of Kuzheiyâ, who was going to another convent near Rushmeiya. We travelled in company with him along the seashore for about three hours. He inquired who we were and whither we were going, and we told him. He then asked, "What right have you, and how is it that your religious rulers allow you, to go among the English and read their books?" We replied, "God has given us this right, and has given to all the right to search the Scriptures, to prove all things and hold fast that which is good." He said, "The church curses all that read their books; and how can we transgress the authority of the church?" We replied, "He who opposes the command of God, it is our duty to oppose him. Now we have examined this matter well, and have found that the church you speak of opposes the word of God in many things. For instance; God commands us to read and search the holy Scriptures, that we may become wise unto salvation; while the church forbids us from doing this. Again; God commands the marriage of the clergy, (as is mentioned in 1 Timothy iii. 2,) to avoid occasions of sin; but the church you mention forbids it, thus putting occasions

of sin in the way of men; and then she appoints the payment of a sum of money as the condition of absolving this sin. In many other things like this, the church opposes the command of God, and therefore we ought to oppose her." (Here followed some further conversation on the celibacy of the clergy, which is not translated.) We exhorted the man to seek above all things the purification of the heart. At the end of the conversation, he was so interested that he would gladly have continued in company with us.

The next day, September 17, we reached home, God having guided and prospered us.

Another Excursion.

In a letter dated December 7, Mr. Whiting gives the following account of the labors of the same assistant in another region:—

Asaad subsequently made another tour alone, in a different part of the country. He found much to interest and encourage him in this tour also, as well as some things that were trying. His journal is too long to copy entire at this time, but perhaps a few extracts may interest you.

At Zahleh, a large town on the west side of the Buka'a, he spent several days, one of which was the Sabbath. The journal says:—

"On Sunday I went with them to the Greek Catholic church. The passage read from the gospel was the account of the miraculous draught of fishes, and from the Epistles, the words of Paul to the Galatians, where he says he once persecuted the church of God, but was afterwards called by his grace. After church, I returned to the house of D. M. where a large company collected, so that the house would not hold them. I began to explain the passage of the gospel that had been read that day, how Peter obeyed the word of Christ and let down the net, and what they will gain who obey the word of Christ now. I also spoke of the apostle Paul, what he was, and what he became. As I was speaking thus, priest Tobiah, one of the priests of bishop Basilus, came in and sat silent until I had finished speaking. He had seen me in the church, and supposed I was a Greek Catholic. "You seem to be a teacher," said he to me. "Who was your teacher?" I replied, "God is my teacher, according to the word of James, If any man lack wisdom, let him ask of God, and it shall be given him."

"I wish to ask you a question," said he, "respecting infant children who die without baptism. There are different opinions. What is your opinion?"

This question was answered, and some discussion followed respecting baptism. The journal then proceeds:

"However," said I, "we are not infants

now, that we should be inquiring what becomes of infants. We had better inquire what we ourselves must do to obtain the heavenly inheritance."

The priest said, "Do you know the origin of the Protestants, and what things they deny?"

"What are those things?" I asked. He replied, "The seven sacraments of the church, transubstantiation, the intercession of the saints, &c."

"I think," said I, "they are right in denying these things. The Bible teaches us of two sacraments only, baptism, and the Lord's supper. What are the other sacraments?"

He answered, "marriage, ordination, extreme unction, &c." I inquired, "Must all the children of the church observe all the sacraments?" He replied, "Yes."

"But," said I, "it seems the clergy neglect the sacrament of marriage, and the laity neglect ordination. Each has lost one sacrament, so that there remain only six. Besides, the monks have left out both ordination and marriage, so that they have only five sacraments. What sort of a church is this, that lays down a law, and obliges some to keep one part of it, and others to keep another part? If the seven sacraments are necessary to salvation, all must observe them alike."

The priest then said, "What do you think of the presence of Christ in the eucharist, and of transubstantiation?"

I replied, "There was a manifest transubstantiation when the water was changed into wine at the marriage in Cana of Galilee. All testified to it, and proved it by the senses of sight, taste and smell. But as to the bread and wine in the Lord's supper, Christ himself called them bread and wine after they were eaten and drunk. The apostles called them bread and wine, and we now find them to be such, by the senses." "But," said the priest, "Christ said, 'This is my body. Shall we make him a liar?'"

I replied, Christ said to the disciple whom he loved, 'This is thy mother; and to the woman, 'This is thy son.' Now if the word 'this,' changed the disciple into the son of Mary, then did John indeed become Christ?"

"No," said the priest, "Christ spake these words figuratively." "Very good," said I, "and so he spake figuratively of the bread and wine, meaning that they were a type and memorial of his death."

Said the priest, "When you go to a priest and confess such heresy as this, how can he give you absolution?" One of the company said, "This man is English, he does not confess." On hearing this, the priest gazed at me for a little while, and then suddenly rose up and said, "My faith is the faith of the holy church, and is unchangeable." "And my faith," said I, "is the faith of the holy church—i. e. the church of Christ, founded

by the holy apostles." "I believe," said the priest, "with the present Catholic church."

"Even if she opposes Christ," I added. "She is infallible," he replied, and went away.

I remained in Zahleh five days, engaged night and day in discussing, disputing and exhorting. Some wished for books, but were afraid to take them. From thence I proceeded to the regions of Baalbek, and visited thirteen villages of that district, in all of which I found no priest, nor guide, nor teacher of the people. They were all scattered like sheep without a shepherd. I taught and exhorted them as well as I could. I also distributed a few books among them, but the majority could not read.

The remainder of the journal, though parts of it are not less interesting than the above, I omit for the present. These tours of our native brethren in different parts of the country, we trust, are doing something to wake up the minds of the people, and to scatter the seed of divine truth far and near. Two of them more recently went southward, as far as Safed, visiting Sidon and the neighboring villages on their way down, and on their return coming through the interior, by Merj Ayûn, and visiting several villages in the neighborhood of Hasbeiya. They disposed of a mule-load of books and tracts, and had many opportunities to declare the truths of the gospel to attentive and interested hearers.

'Aintab.

JOURNAL OF MR. JOHNSTON.

IN the Herald for January last, page 4, will be found a brief notice of the movement among the Armenians of this region. In the same number, pages 18-23, is Mr. Johnston's Journal at Aleppo, where he had intercourse with some of the brethren from 'Aintab, while preparing the way for visiting that city. It concluded, September 17, by announcing that the way was at last open, and that he intended to depart without delay. The Journal now given, continues the narrative.

Journey to 'Aintab—Quarantine—Practice.

September 21, 1847. Left Aleppo for 'Aintab, (vulg. Hanteb, properly Aineetab,) in company with Bedros Vartabed, servant and G., the 'Aintab brother who had been to Constantinople for a vizierial letter. A guardian was sent with us from the health office to deliver us into the care of the quarantine guards at

* It is so expressed in the Arabic; not, as in our English bibles, Behold thy mother, &c.

'Aintab, for whom we paid thirty piastres, besides feeding him and his horse by the way. The most important place between Aleppo and 'Aintab is a town called Killis, about midway. Our road passed some distance to the right of it, but near enough to afford us a view of its situation, at the foot of a range of mountains which form the western boundary of the plain which extends from Aleppo to within a few hours of 'Aintab. To the plain we could see no limit on the right. It seems to stretch across the Euphrates into Mesopotamia on the east, and on the south-east into the Arabian desert.

23. Arrived at 'Aintab and went into quarantine. An old building, once called a palace, is used for a lazaretto. It consists of an oblong square surrounded by two suites of rooms, one above the other. The rooms are only ten or twelve feet square, some of those below being used for stables. The court was crowded with bales of goods, camels, horses, mules, donkeys, drivers, straw, chaff, stable sweepings and dust. The last are found to be very annoying, being kept in constant agitation by the wind, and the feet of the animals and men. The dry offal was piled up at the two ends of the court in quantities sufficient to fill a ship. The superintendent told us he would have had it removed, but the governor had given orders for it to remain for the present, as he meant to have it transferred to his fields. I really hoped he would not disturb it during our confinement there; but in this I was disappointed, for a few days before our time was up, all the boys and donkeys which could be collected were sent with bags and baskets to shuffle it away. We passed the time, however, without suffering serious detriment, being allowed the privilege of going out occasionally, accompanied by a guardian. Our friends were also allowed to visit us, and we were seldom without company. Formerly the quarantine regulations here were but partially observed, travellers were detained but one or two days. A new superintendent has just arrived, and now all are required to serve out their twelve days.

October 4. Received pratique, and removed our lodging to the house of one of the brethren, where they are accustomed to meet for worship. It consists of two rooms, the largest being about twelve by fifteen feet. This is the ordinary size of rooms and houses in this place. The houses are built of soft stone, into which holes are bored for nails, just as into wood. The roofs are

flat, covered with earth. The floors are also of earth, covered wholly or partially with mats and carpets. The streets are walled and the courts of the houses enclosed with the same kind of stone, roughly hewn and put together with simple earthen mortar. The rain washes both away, and consequently in dry and windy weather there is a great deal of dust.

Visit to the Governor—Eclipse of the Sun.

5. Called in company with Bedros Vartabed upon the Governor, Battal Beg, to whom I had letters from the American and English consuls in Aleppo. He received us politely, though, as I thought, not very cordially. He asked the object of my visit to 'Aintab, and about the number of the Protestants. He said he had received an order to protect them. He also asked about the Catholicos, who is expected. Hearing that I was an American, he alluded to the war with Mexico, and the threat of the Mexicans to burn their capital of which he had read in the Turkish gazette.

9. This forenoon, witnessed an annular eclipse of the sun. The people here, both Turks and Armenians, being ignorant of the cause, are always alarmed when an eclipse takes place. The former go to their mosques to pray. On a minaret near my lodging were a half dozen boys, calling out, "God is great," &c., all the time of the eclipse. The Armenians know from the almanac that it will take place, but they give orders in the church for every man to be found in his house at the time, thinking that perhaps the world is coming to an end.

Religious Exercises—The Catholicos.

Since obtaining pratique, we have a meeting of the brethren at our room every evening. First, I give them a sermon or an exposition, and afterwards we have a Bible class exercise. The first is attended by from thirty to fifty hearers, all males, and most of them married men. The latter is attended by about twenty, who remain after the assembly is dismissed. Some who wish to join us are hanging back, it seems, to see whether our mission will be able to maintain its ground here. We have brought an order for the protection of Protestant subjects, they say, but they are apprehensive that B. V. and myself may yet be ordered away. One of our hearers tried to sound the Governor on the subject, but he answered warily,

saying that the order for the protection of Protestants was good, and that they need not fear, but made no allusion to us. This answer has only increased their apprehensions.

11. Yesterday the Catholicos of Sis arrived here. He left Aleppo one day before us and came to Killis. He chose to arrive on Sunday, to give all an opportunity to witness his arrival.

Had an audience of fourteen women, having with them about as many children. We have arranged to meet them regularly at noon three days in the week during our stay. Some of them seem quite anxious to be instructed.

One evening B. V. undertook to conduct our preaching service, being anxious to learn to preach. But in the midst of the service, one of the head men of the Armenians came into the meeting deeply intoxicated, and made such a disturbance that he was obliged to close in the midst of his discourse. The excessive use of strong drink previous to B. V.'s first visit here was a universal evil among the Armenians. But a great reform has been effected. The Protestants are all total temperance men, and among the Armenians not more than half the wine and spirit is used now that was formerly.

21. To-day the Catholicos and his party obtained pratique. From the lazaretto he retired two miles out of the city, and arrayed himself in dazzling official garments sent from the church, and made a pompous entrance into the city, being attended by the chief men, while the great mass of the community, men, women and children, thronged the streets and the tops of the houses and of the church, to witness the procession.

24. Received a letter from Dr. Smith, dated Pera, September 27th, in which he says that he is coming here by way of Samsoon and Tokat, and desires me to await his arrival.

25. A friend of the Protestants, himself a Catholic, went to pay his respects to the Catholicos. He inquired as to the object of this extraordinary visit, it being the first the Catholicos has made since he came into office. The priest Markar, who accompanied him from Aleppo, and was spokesman on the occasion, replied, that it was on account of the Protestant movement that he had come, but inasmuch as the Protestants had now been recognized and were protected by the Government, it was difficult for him to do any thing. This he said in the presence of a large number of the principal Armenians of the place. (It was this

priest M. that imprisoned the three at Aleppo.) The same individual called on the Catholicos while in quarantine. During that visit he observed his secretary writing an official document; and on inquiring, he was informed that it was an order to be sent to Besne, (three or four days north of this,) warning the people against our books, as the Catholicos had been informed that we were about to send a number of boxes there. He had been misinformed, however, for we have no immediate prospect of sending books to that place.

The Protestant School.

26. Kevork Varjabed, the blind teacher, is going on with his school. On his return from Aleppo, the few pupils who had still adhered to him, were nearly all dispersed. I have assisted him to procure supplies for the winter, and have employed a young man to assist him in the school. The present number of pupils is twenty-four. Some of them come from families which still adhere to the Armenian church. Orders have been given in the Armenian church, that the people should not send their children to the Protestant school. One man, in consequence, who was sending a boy of twelve or thirteen years to K. V. told him that he must quit and go to the Armenian school; but the boy did not wish to make the change. The father went to the Catholicos, and told him that he had ordered his son to leave the Protestant school, but that he would not obey him. The Catholicos then called for the boy, and examined him as to his progress. He was surprised to see how well he could read, and said it would be a pity to damp his ardor by taking him away from the teacher of his choice, and gave permission for him to continue at the Protestant school.

The Blind Teacher's Exhortation.

November 1. This evening about forty persons assembled at our room, and we held a monthly concert meeting. Afterwards most of those who were present adjourned to a neighboring house, where some others were found waiting, and K. V. made them an address. He first asked some one to read the 5th chapter of Matthew; and when the reading was finished, he called the attention of the hearers to the words, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be ful-

filled." (v. 18.) These words he understood to mean the same as another declaration of Christ, in which he says, "Heaven and earth shall pass away, but my word shall not pass away." The great truth taught by these words, he said, was this,—that whatever word had proceeded out of the mouth of God, would certainly take effect. Examples: God said, Let there be light, and *there was light*. He said, Let there be a firmament, and *it was so*; Let the earth bring forth grass, &c., and *it was so*; Let there be lights in the firmament, and *it was so*; Let the waters bring forth the moving creature that hath life, and *it was so*; Let the earth bring forth the living creature after his kind, and *it was so*. In like manner, every word which he has spoken respecting us, will certainly take effect. We read the books of Homer, he said, for entertainment. We read the books of Aristotle, to learn the art of reasoning; and in the books of Plato, we find many things written on the subject of government, civilization, &c.; but God's word reveals eternal truths to us, by which we shall be judged. We shall be called to an account for the words that we speak, be it in our families, in the market place, in the coffee shop, or in our assemblies for prayer. Every idle word will condemn us. Consider a few of his promises to the righteous, which will take effect.

1. Come unto me, all ye that labor, &c. and I will give you rest. This is for all who feel the burden of sin. Christ came not to call the righteous, but sinners, to repentance. Those who do not feel their sinfulness, have no part in Christ.

2. They shall have a blessed resurrection. They that have done good, shall come forth unto the resurrection of life.

3. All who have testified their love to him by ministering to the wants of his suffering brethren, will be acknowledged by Christ before his Father and the holy angels, and will be invited to inherit a kingdom.

4. They will shine as the sun in the kingdom of heaven.

5. They will go no more out forever, but shall be ever with the Lord, to behold his glory which he had with the Father before the foundation of the world.

Consider also a few things said respecting the wicked, which will also be fulfilled.

1. They also will have a resurrection; but it will be the resurrection of damnation.

2. Christ will deny them before his Father and the holy angels.

3. They will have their portion in the lake that burneth with fire and brimstone, and shall by no means come out thence till they have paid the uttermost farthing; and as they have not wherewith to pay, of course they can never come out.

These, he said, were momentous declarations, not one of which would fail; and it was with these truths that his own mind was occupied most of the time. He often asked himself, To what class do I belong, and which of these declarations shall I experience in myself? As his hearers well knew, he was not able to turn over the book and show them many proofs; but he entreated them to lay to heart this one declaration, that heaven and earth will pass away, but God's word will not fail.

This is but an outline of his address. He spoke about half an hour with unaffected simplicity, though he had but a few moments' notice to be prepared.

A Hostile Excitement—Opposers apply to the Governor.

11. Hitherto we have met with no interruption in our labors, but within a few days past the Armenian community has become very much excited against us. The immediate cause of the excitement was an unfortunate collision between two individuals, one a young man who is assistant teacher in the Protestant school, and the other his own mother's brother, an Armenian. The father of the young man had requested us to meet one evening at his house. We did so the evening of the 8th inst. and his son stood at the gate to show the way to those who were assembling, as some by mistake had gone into the gate of the next house, whose inhabitants were unfriendly. While he stood there, his uncle came along in company with some others, and uttered reproaches against him, to which he replied in words not as conciliatory as they should have been; in consequence of which his uncle fell to beating him, and the young man left and ran into the house. His mother was uneasy, and remained outside of the house during the service; and before it was finished, called to her husband to come out, and insisted that the exercises should be closed immediately, for she said the people were beginning to assemble about the gate, and she apprehended an attack. It proved to be a false alarm, however, and we retired without molestation. The

next day there was much excitement among the Armenians, and great indignation against the Protestants, and many reports were flying, to the effect that the young man was in prison, and that B. V. and myself were banished, &c. Some of our friends sent to see if we were here.

The day following, the Armenians complained to the Governor, and he told them to go and prepare a petition and present to him. The same day, one of the Armenians friendly to us had an interview with the Governor, in which he says the Governor intimated that he had a mind to send us away from this place, and that he had directed the Armenians to present a petition. The day following, which was yesterday, B. V. went to see the Governor, and related circumstantially what had taken place. He said that we taught our hearers to be patient under insults, and that they had remained quiet a number of times when they had just cause of complaint, and that he should not have mentioned this, but that the Armenians had complained against us, and were preparing a petition seeking to involve the whole Protestant community in an affair which belonged to two individuals. The Governor replied mildly, and said he would see, when they brought in their petition. If they complained of the young man, the case should be investigated, and if against us, he would notify us. He also alluded to the circumstances of B. V.'s ejection from 'Aintab after Mr. Van Lennep left here, and said he need not fear any thing of that sort. He was not here himself at the time, he said, or it would not have happened so then. From all this, however, B. V. did not infer that he was not manœuvring to get us away, but only that he did not mean to eject us violently, nor to raise all the city to hoot us on our departure. This morning I have understood that the Armenians prepared their petition yesterday, but did not present it, not being able to agree among themselves, as to how many and who of them should carry it to the Governor, some wishing all the twelve Ishkhans (rulers) to go with it together, while some of them did not wish to go. The substance of their complaint is, that the Protestants revile them, and their religion, and their church, &c., so that they cannot walk the streets, and there is no place left for them in the city.

12, 4 P. M. Have just heard that the Armenians have presented their petition to-day, and that the Governor, after pe-

ruising it, gave it back to them, with instructions to alter it in certain places; which seems to confirm the above information that the Governor himself is our principal opponent, and that he is getting the Armenians to complain against us as a pretext for our removal. Armenian bishops, when appointed to a new place, always go with a present to the Pasha or Governor of the place; for the good will of Turkish rulers, as a general thing, cannot be otherwise secured. I did not think best to adopt this method of conciliating friendship here, and some surmise that this neglect has not been overlooked.

13. We have understood that the Armenians have committed their petition to two individuals, who have always been regarded as friendly to the Protestants, and one of whom has called on us repeatedly, and took some trouble to aid us in getting a house. One of our brethren sought a private interview with one of them, and he assured the brethren that in fact the petition had never been presented to the Governor; that himself and colleague were keeping it back under one pretext and another, and finally had invented and put forth this story, that the Governor disapproved of it and said it must be altered, hoping that the Armenians would get sick of it and let it drop.

Another of the Protestants has also had an interview with the Governor's most intimate counsellor, who says that the Governor is laughing in the beards of the Armenians. And the intention of driving us away, said to have been expressed by him, I suspect to have been an invention of the man who professed to have heard it; and that his object was, to sound us, and ascertain how much confidence we had in our position here, and what support we meant to lean upon in case the Armenians and the Governor should conspire to drive us away, as some are standing aloof from us through fear that we shall one day be sent away in disgrace.

16. Yesterday and to-day I have had a little respite from labor. For forty days, we have had a meeting every evening in the week, and three meetings each Sabbath; during which time I have been relieved from the labor of preaching only three evenings by Bedros Vartabed; besides three meetings a week for the women, the labor of which we have shared between us. The brethren here were in the habit of assembling together every evening before we came,

and I was anxious to make the best use of the few weeks that I had to spend with them. But finally I have been obliged to take a little rest. And I have also informed the brethren, that when their pastor comes, they must not expect him to meet them every night, as I have done the short time I have been with them. The remaining two weeks that I expect to be with them, I propose to meet them twice during the week, besides the usual meetings on the Sabbath and the meetings for the women.

Boghos Kalfa.

To-day I have had a visit from a man called Boghos Kalfa, the latter being a sort of honorary title which the Armenians give here to those whom they regard as learned. This is a man who has obtained considerable notoriety here as an advocate for the truth, who has been the means of enlightening some of the most advanced among the brethren here, and now has a little congregation of ten to twenty, who go to hear him read and explain the Scriptures; but who himself has never been to any of our meetings, and has never ceased to attend the Armenian church. Though he has not called on me before, he has frequently sent to me for explanations of passages of Scripture. Once he sent for an explanation of Heb. vi. 1, 2. Only a day or two ago, he sent to know the meaning of 1 Cor. iii. 12—15. On this occasion, B. V. sent him word, that he was like the Samaritans, who feared the Lord, and served their own gods. (2 Kings xvii. 33.)

To-day, he sent a list of five passages for explanation, (John xx. 17, and xxi. 22; Matt. xxiv. 31; Col. i. 24; Matt. xxvii. 52, 53.) He also sent word that he had resolved to cease attending the church, but at the same time that he should not come to our meetings for the present. As soon as he received the answers to his questions to-day, he got up and came to see us himself. He asked the meaning of a number of passages, and seemed to be much gratified at receiving satisfactory explanations. This man was one of the first to admit the truth, more than a year ago; and though he has not had courage to profess it openly and consistently, it still seems to be working in his mind, and I hope will yet gain the mastery. But where now are those hundreds, of whom we then heard as professing themselves Protestants, and desiring a missionary to be sent to them? Almost all of them are standing aloof.

They were easily convinced of the errors of their own church, but cannot so easily consent to take up the cross and follow Christ. Many of them seem still to be hoping for the time to come when they can pass over from one church to the other without a sacrifice. Some are waiting for the departure of the Catholicos, and some for the permanent establishment of our mission here.

16. I have sent one of the brethren to-day to Marash, which is eighteen hours northwest from 'Aintab. The object of his mission there is partly to explore, and partly to meet Dr. Smith, if he should come that way; as, in the event of not hearing from me, he thought of lingering some time in that city, but would come on direct if he should have the prospect of reaching this place before my departure.

I wished to employ this man in dispersing the Scriptures in the region around 'Aintab; but as we have understood that the Armenians of Marash are very much on the alert to prevent the sale of our books there, we thought best that he should not take a load of books with him at this time, but go with one New Testament in his bosom, and see what opportunities he can find there for doing good. Some months ago, a man going from Aleppo took a number of our books with him to sell in Marash, but the Armenians there took them from him and gave him a receipt, saying that they would deliver them to whoever should come authorized to receive and take them away.

In like manner, a young man took a small supply to Arfa. There, a priest was ordered to take possession of them; but the young man said they were American property, and that he must have a receipt for them. When the priest heard this, he was frightened and would have nothing to do with them, and they were left in the young man's possession; but we have not heard whether he has sold them or not.

The Governor—The Catholicos.

18. To-day being the Mohammedan Corban Bairam, (Feast of Sacrifice,) I went in company with B. V. to make a complimentary visit to the Governor. His room was full of visitors, but he received us politely, and with a greater appearance of cordiality than at my first call. As it was a public day with him, we made but a short stay. He complained that I had not been to see him

oftener, and asked us to sit longer. We told him that if it was his pleasure, we would call at another time; and he said, "Come after the Bairam."

19. The excitement about the Armenian petition has died away; but whether it was presented and rejected, or forwarded to the Pasha by the Governor, or suppressed by themselves, or what became of it, it is difficult to ascertain, for truth has fallen in the streets, and falsehood is cheap and abundant. But they are devising new expedients to keep up the excitement and deter the timid from coming to us. The Catholicsos has just held a great council, and written down the names of those who do not come to church. But what is he going to do with them? That is a profound secret, which their greatest men even do not know.

The Protestant School.

20. Our Protestant school, which we have made free and open to all, has increased to forty pupils, thirteen or fourteen of whom are girls. We need a separate school for females, but have no very suitable teacher. I have thought best to leave them where they are till Doct. Smith comes, as he is expected soon. The children here are interesting in appearance, though all marked with the scars of the tumor which breaks out on their faces generally before they are weaned, as at Aleppo, Diarbekir, Bagdad, and other places in these regions. Strangers who reside at these places a year, and sometimes only a few months, are liable to have it, but are not so apt to have it on their faces as children born here. There is a Protestant boy here about twelve years of age, Andone by name, who is quite anxious to go with me to enter the seminary at Bebek. He wants to become a preacher, he says, that he may go and preach to the Armenians of Zeitun, twelve hours north of Marash, a place where the Armenians enjoy a sort of independence and are notorious for their superstition, ignorance, and savage manners. Another bright little fellow, Sarkis, has just been to me to know if he is yet too small to go. He has selected Giaour Dag for his missionary field, a mountain district, twelve hours west of 'Aintab, where there are five hundred Armenian houses.

The 'Aintab Brethren—Character of Individuals.

25. I have not thought it expedient to

organize a church during my short stay here; but if I were going to remain here, I should not defer it much longer. Having had three or four months' acquaintance with some of the brethren, and two months with nearly all of them, I would now have but little hesitation in admitting some ten or twelve to church fellowship; and besides these there are several others who I think have some claim to be recognized as Christian brethren. There are some fifteen or twenty women who attend on the preaching of the word with much eagerness, and seem to lay to heart what they hear; but they are just emerging out of deep darkness, and have yet only the knowledge of babes. I cannot resist the temptation to introduce a few of these beloved brethren to the lovers of missionary intelligence in the far west. Of Kevork Varjabed I spoke in my communication from Aleppo. I also mentioned the three who were imprisoned there, but not by name.

One of them is called Palat Oghlu Avadis. He is a young, athletic, and hardy stone-mason. He laid down his tools and went seventy miles to Aleppo to spend a few weeks in the study of the Scriptures. His plain, honest appearance was interesting. During the first religious services which we held together there, he strove in vain to suppress the unbidden tear. As mentioned before, the Epistle to the Romans was the subject of our study. He applied himself diligently day and night, and made himself to a good degree master of the argument and outline of doctrine contained in that Epistle. Since his return, he has followed up the study of the New Testament. Every night he has a number of passages to be explained, which he has met with in his studies. He takes hold of the book now with a strong hand, as he does his iron tools among the rough stones, and with as much skill. He remarked to me incidentally, not long ago, that after what he had learned of the Epistle to the Romans, he found but few passages in the other Epistles which he could not explain by the aid of some parallel passage in that. He does not read by chapters, but by books and epistles, and that with his reference Testament, by which he explores the whole region of Scripture for an elucidation of every dark passage. I think he bids fair soon to become a much better theologian than the generality of our masons, carpenters, farmers, &c., who enjoy far superior privileges. He evidently does

not mean to stop till he understands every thing in the Scriptures, at least as far as the missionary who comes to 'Aintab shall be able to explain them. He is active as well as studious. He has taught a fellow-workman to read, and is now teaching others, and exerting a good influence on a wide circle.

Another of them is called Karamanoog Oghlu Sarkis. He was formerly a jeweller, and gained a comfortable subsistence for his family. He is the only one of all the Protestant congregation that wears broadcloth; a distinction which I think he does not calculate to enjoy much longer. Since he has received the truth of Christ, he has felt constrained to quit his former trade and seek a support in some other way, because the jewellers will not allow him to carry on his trade unless he will continue to be a partaker of their sins. They have a custom, that when a customer comes to buy or pay for an article who does not know its value, the jeweller tells him it is worth so much, (perhaps twice its value,) and sends him round to ask the rest; and they, having an understanding to aid each other in cheating the ignorant, all say that it is worth so much; and he who should be honest enough to tell the truth in such a case, would make enemies of all the trade, and they would soon find a way to get rid of him. In this country, people are not free to follow what business they choose, as in America. Every trade has its regulations, and no man can work at any trade without permission from its chief. Since quitting his former trade, he has been trying to learn to weave, hoping that in a year he would be able to earn a meagre subsistence by his new trade. Yet, while thus without money and without a trade, he left all and went to Aleppo to study the Scriptures, not expecting any aid from us beyond the payment of his travelling expenses and his lodging. On learning their circumstances, however, I thought it right to give him about four dollars and a half, and the same to Avadis, to send to their families for one month's support while they were absent. He also has made good progress, and is but little if any thing behind Avadis in scriptural knowledge. He is remarkable for his meekness, humility, and tenderness of conscience. He thinks God does not wish his people to retain the property which they gained by unjust means in the days of their ignorance and unbelief, and seems very happy now with a good conscience and the prospect

of living on much scantier and coarser fare than that to which he has been accustomed.

Parmaksis Kirkor is a man who has lived formerly by trading in the villages, selling city manufactures and taking produce in return, principally tobacco. He has accumulated considerable property, but a great deal of it by unrighteous means. He says he also must wind up his business and seek a living in some more quiet and honest way. For many years he has also supported an elder brother with his family; and now that brother has been moved to separate from him on account of his being a Protestant, and to lay claim to half his property. He tried to establish his claim in the Turkish court, but did not succeed; and after his failure, K. sent him word that since he was minded to separate from him, he would give him an equal share of all that he possessed, remarking that if he had felt it to be his duty to take care of his brother even when he knew not God, how much more now, though he has become an enemy for the Gospel's sake! The enemy has been very anxious to gain him back, as being the only man among the Protestants who is worth any property, but he stands like a pillar of marble; and when I see the earnest and attentive look of his large eyes as he sits on the floor with his head erect in the midst of a crowd of listeners, I think of what the Spirit saith to the churches: "Him that overcometh, will I make a pillar in the temple of my God; he shall go no more out." I asked him once, what he now regarded as the great fault of his former life, corrupt worship in the church, or corrupt practice out of the church. The latter, he replied, beyond all question. His great fault had been, that he lived unto himself and not unto God.

Lourchik Oghlu Avadis is a brother that seems always to rejoice in Christ Jesus, having no confidence in the flesh. He seems to know nothing but Christ and him crucified. It is a pleasure to see him at any time, to hear him speak, or to hear him pray. He goes home before night to read and pray with his family, and afterwards goes to the evening meeting. Meekness and gentleness are his distinguishing traits. When reviled, he reviles not again. Some one reviled and abused him recently in the market, and thrust him violently out of the door; in return for all which, he blessed and cursed not, so that the beholders, Turks and Armenians, were astonished at his forbearance.

Barsam Oghlu Kirkor is a very tall, sober looking man, who cannot read, but takes heed how he hears. He has evidently received the word into an honest and good heart, and is bringing forth fruit. He is exemplary in his conduct and guarded in his words. He realizes that he is to live for God, and that He has a claim on a share of his weekly earnings; yet he takes care that his left hand shall not know what his right hand doeth.

These two last named used to be very devout worshippers in the Armenian church, and had the reputation of honest men. They used to go to church morning and evening, and spend hours in kneeling and prostrating themselves, so that corns were formed on their knuckles, which will probably remain as long as they live. I asked these two what they regarded as the great sin of their former lives, and they both replied, their idolatry,* because they gave the glory of God to others, and his praise to graven images. It was for refusing to do this, they said, that the saints had been persecuted in all ages, and for the same reason the blood of all the martyrs had been shed.

Marash—Inquiry and Opposition.

27. Babeek, the brother who went to Marash, returned this morning. He heard nothing of Dr. Smith. He reports about twenty individuals in Marash, who are convinced of the errors of the Armenian church and desire a Protestant preacher. Some of them were ready to sign a paper requesting us to send them an instructor; but others were afraid to commit themselves so far at present, inasmuch as the Catholics are expected there after he leaves 'Aintab, and the people of Marash are always violent and lawless. Babeek, being known as a Protestant, was closely watched and interrogated by the Armenian Ishkhans; and the day before his departure, he was brought before the Tufekji Bashy, a Turkish officer, who asked him what he was, and what business he had there. He told him that he was a Protestant Armenian and a Turkish subject, and that he had come there with a regular passport, that he had finished his business, and was ready to depart on the next day. The officer then told him to go, and not to tarry longer in Marash. One of the

Ishkhans told him that they did not mean to suffer the introduction of Protestantism into Marash. A tailor came here with some Protestant books, he said, and we took them from him. Fortunately however, a considerable number of our books had been sold there before they took the alarm.

Attempts of opposers defeated.

The Tufekji Bashy of 'Aintab has also been meddling with the Protestants here within a few days past. The Armenians, having failed in their recent attempt to enlist the Governor against them, have tried to frighten them with the blustering of his inferior officers.

A few evenings ago, a number of our brethren met in one of their own houses for mutual instruction and social prayer. They were not interrupted in their meeting; but before their separation, they saw indications that something was brewing. Soon after they had gone, this officer came in and interrogated the owner of the house as to what kind of meeting he had had there—asked him what business they had to be holding meetings in disobedience to the orders of the Armenian clergy—said he had been on the hunt of them for several nights, and that if he caught them assembling there again, he would demolish the house upon them.

By this procedure he gave the Protestants just ground for complaint against him to the Governor; but as it was possible that he was not fully aware of the orders the Governor had received for the protection of the Protestants in their religious rights, we thought best to send a committee first to wait on the officer himself. The owner of the house, whom he had threatened, and another of the brethren went to see him. They gave him to understand that they were not frightened by his blustering. On the contrary, they considered that he had violated their rights, and that they had good cause for complaint against him; but presuming that he had acted under misapprehensions, they had concluded to make this statement to himself before complaining to the Governor. He was frightened, and begged them not to mention his conduct to the Governor, and assured them that they might meet when and where they pleased, and he would never interfere with them again. The Armenians, he said, had brought him word that they were holding a riotous assembly and were fighting and killing

* There is another of the brethren, who, in almost every prayer, confesses and asks pardon again and again for their former idolatry.

one another, and urged him to make haste to disperse them.

Last Sabbath at 'Aintab—Excommunication and its Effects.

29. Yesterday was the last Sabbath that I expect to spend in 'Aintab, and I gave the brethren my parting words. It was affecting to take leave of so interesting an audience. There are about thirty individuals who have been very punctual in their attendance on my ministry, and have seldom been absent from any of the almost daily meetings we have held during the eight weeks that I have labored among them; and I trust, most of them have been profited by what they have heard. I have mentioned ten or twelve as being in my judgment fit to be formed into a church. These are the most advanced and the most satisfactory cases; but in regard to nearly all the regular attendants, much of the same may be said that is recorded as distinguishing the members of the first Christian church. They gladly receive the word, and continue steadfastly in the apostle's doctrine and fellowship, and in prayers.

In the Armenian church yesterday, also, very strict orders were given not to salute, nor have any dealings with the Protestants. And they seem to be carrying them into effect. I have seen two of the brethren this morning, who have been thrown out of employ; and men who were employed by some of the other brethren have not come to-day. On some, however, the order has had a good effect. One man went and asked the Catholicos to please to add his name to the list of the excommunicated. Another, who owed a debt of fifty piastres to one of the Protestants, came and paid it before daylight next morning. Boghos Kalfa, mentioned above, resolved no longer to stay away from the Protestant meetings. He attended worship with us yesterday at noon, for the first time. In the evening, he went to declare his purpose to his father, and his friends entreated him to go with them to the church. He went, not to conform, however, but to protest against their errors, and to declare his faith to the Catholicos and the Vartabed. The brethren are much rejoiced at this event, and consider it a great gain, as many are looking to his example. Another individual of learning and influence, who has hitherto concealed his convictions, has also declared his intention to conceal them no longer.

One of our brethren, a poor old gray-headed man, who always carried his New Testament in his bosom, has been lying in prison for a month past for a security debt, which lay unnoticed five years, and is now demanded on account of his becoming a Protestant. He seems to remain unshaken.

Expulsion from 'Aintab, and Return to Aleppo.

December 14. Being fully resolved to leave 'Aintab at the farthest by the first of this month, I made all my preparations, and intended to start on Tuesday, the last day of November; but on that day we could not find horses, and as the delay of only a few days would render it impossible for me to reach Beirût in time to take the December boat for Smyrna, and as I was anxious to see Doct. Smith before my departure, and the brethren were very desirous that I should not leave them till his arrival, I made up my mind to wait two weeks longer, and gave up the hope of getting back to Smyrna in December. But that same evening a kavass came for Bedros Vartabed and myself, from the Tufekji Bashy. We went to see him without any suspicion of what he wanted with us; and greatly to my surprise, he informed us that it was the Governor's order that we should leave 'Aintab the next day. I asked if I could not see the Governor. He replied, "You are not to see the Governor." We told him that we had made our preparations to depart on that day, but had not been able to find horses. He replied, "I will find horses for you, and they shall be ready early in the morning." Now I understand the course taken by the petition of the Armenians, of which mention is made above. It had doubtless been sent to the Pasha of Aleppo, endorsed by the Governor with misrepresentations, and now an answer had been received, on the strength of which the Governor ventures to order us away; and the natural presumption in this country is, that he had been bribed by the Armenians. His refusing permission for me to see him leads me to suspect that he did not wish to take the responsibility of ordering me away himself, and that perhaps he had in fact received no such authority from the Pasha; for by this management he reserved to himself the power to deny it if called to an account, and to get over it by saying it was a mistake of his under officers, and that he had ordered the expulsion of

Bedros Vartabed alone. Since the Bairam, I had called several times to fulfil my promise made on that occasion; but from his being out, or unwell, or some other reason, I always failed of seeing him.

I came to 'Aintab, thinking it more than likely that I should be ordered away; and as my visit was intended to be only temporary, I had made up my mind from the first to come away at once on receiving such an order; as such an act on the part of the Governor would constitute a good pretext for our demanding from the Porte some special order for the protection of my successor there. And I had the less hesitation, as I had already staid considerably longer than I expected when I came, and had been disappointed in not being able to get away that day.

Next morning, (December 1,) by nine o'clock, our horses came; but the men who were to accompany us were not quite ready. B. V. and myself, leaving our servant to accompany our baggage, set off on foot, accompanied by one of the brethren, to get out of the city before the sight of our preparations should collect the crowd, as the people had already begun to assemble on the tops of the neighboring houses. We proceeded quietly out of the city a little distance, and there waited for our horses, as B. V. being a corpulent man, was not able to walk far. But while we waited, we saw crowds assembled in the street through which we had passed, and many of them, both men and women, came out to the place where we were standing, apparently attracted by nothing more than an innocent curiosity. But presently we saw a gang of men and boys running towards us, who approached us with a very insulting mien. They were the boys of the Armenian school, accompanied by their teachers and others, among whom several persons belonging to the suite of the Catholicos were most conspicuous. A mussulman, who happened to be present, rebuked them, and told them to be ashamed; but one of their leaders cried out, "Let them alone. Let them [the children] do what they wish. Let them [meaning us] be ashamed themselves." Soon they were drawn into a semicircle close around us, and as if instructed and sent for the purpose, they all joined their voices in concert and raised a deafening shout in derision of us, which they repeated several times. Then they ran around us, some of them attempting to strike my hat off with their hands. The secretary of the Catholicos

came up behind me and twitched it by the brim. Next, they began to stone us, of which the first indication I had was a blow upon the arm, and the whiz of a stone by my ear. Some of the old men cried out, "Don't throw stones;" but their remonstrance produced but little effect. Fortunately, at this moment our horses came in sight. They had come out of the city by a different way, and appeared in advance of us. We started on, and the mob followed, showering stones upon us, but not so heavy as to do us any real injury. But the brother who accompanied us did not get off so lightly. A ruffian young man made an assault upon him with every appearance of murderous intent, which was seconded by another with a great stone held by both hands, with which he aimed evidently to break his skull. B. V., who was next to him, interposed, and a kavass, accompanying the horses, came to our assistance, and the brother was rescued. The satellites of the Catholicos, who were giving countenance to this attack, said to him, "Come, then, and submit yourself to the most Holy;" (this is the ordinary title of the Catholicos among the Armenians.) So at last we got on to our horses and proceeded on our way. One of the kavasses remained to turn the crowd back to the city, and a man on horseback, carrying arms, accompanied us; being sent, as he said, by the Governor, to see us beyond the bounds of his jurisdiction. A little before we reached the border, he left us to pursue our own way. The hire of our horses was exacted of us before we started, as far as to Killis; but we found that not a para had been given to the owners of the horses. They, poor fellows, had come into 'Aintab that morning from different villages with their loads of wood, coal, &c., and were seized in the streets and impressed to take us away, and were sent off without provision for themselves or their beasts; so that we had to find both by the way, and supply them with money for their expenses home. One of them was a young man, who said he was to have been married that evening. So, while he was going in the opposite direction, the wedding drum was beating, and the assembled guests were waiting his arrival. He bore his lot with very good nature. Such things are of daily occurrence in all parts of Turkey. A part of the road we had to pass is infested by robbers, and only a few days previous a traveller had been robbed by a party of six or eight horse-

men. We took ten men from a village to accompany us over the most dangerous part of the road. From the eminence above Killis, we had a most charming view of its situation and the extensive olive grove by which it is distinguished, diversified with walnut and other fruit trees and beautiful vineyards, and especially of the magnificent plain, to which the eye could discern no limits, either towards the north, east, or south, entirely destitute of trees, and dotted over by villages and mounds, which seem to be the remains of ancient fortifications. At Killis, we met one of the most influential Armenians of 'Aintab, who professes to be friendly to us, and yet, to avoid persecution, goes with his nation in all they do, and is even put forward as a leader in many things. He was the bearer of the petition to the Governor. He says it was forwarded to the Pasha; but he had no idea it would do us any injury, or he would have given us notice. Two Armenians of Killis spent part of the evening with us, making inquiries about things pertaining to the kingdom of God. There are about three hundred Armenian houses in this place, and a number of individuals are said to be somewhat enlightened.

On the 3d we arrived safely at Aleppo, though we were overtaken by rain, wind, and piercing cold, a few hours before our arrival.

Our consul here immediately complained to the Pasha of the treatment I had received at 'Aintab. He appeared surprised, and said that it was Bedros Vartabed that was banished, who was a rayah. When he was assured that there was an American banished with him, he said he would despatch a messenger to 'Aintab to ascertain the facts, and after his return he would reply to the note which the consul sent him. At the appointed time the consul sent for the reply, and was informed that the messenger had not returned.

Doct. Smith at 'Aintab.

In the meanwhile, Doct. Smith has arrived at 'Aintab; and though I advised him, in a letter which I left, to come on immediately to Aleppo, that we might confer together, he thought it expedient to try to hold his ground there; and I am not without the hope that his decision will turn out to have been wise. I do not think the Governor or the Pasha will venture immediately to banish another American without good cause; but time

alone will decide. The Armenians raised a mob to frighten him away the day after his arrival; but he did not choose to move at their bidding, and he wrote me, after a stay of three days, that all was quiet, and every evening he had an assembly of upwards of thirty males to hear him preach, notwithstanding the great excitement among the enemies of the truth.

Having now despaired of seeing Doct. S., I have made my arrangements for leaving this place to-morrow, to try to reach Beirût by sea or land, in time for the steamer which leaves there next month for Smyrna.

LETTER FROM DOCT. SMITH.

THIS letter, dated 'Aintab, December 21, 1847, contains the latest intelligence yet received from that interesting place.

Tocat—Sivas—Giurin.

After writing you from Tocat on the 2d of November, I spent a week in that city, and continued to the last to be interested in the field and in the few brethren (and sisters) that God has there called into his kingdom. There are many things that would make Tocat a delightful place to labor in; but upon this you are fully informed. I saw ten or twelve only of the enlightened, as the Bishop was there at the time, ordered a watch to be kept upon my door, and forbade all (but not in public) from having intercourse with me. I held ten meetings with those friendly disposed, in groups of from five to eight, at three different houses; and at my room in the khan, had informal preaching on the Sabbath, with my visitors, eleven being the most present at any one service.

At Sivas, where I staid a week, my arrival was the occasion of much excitement. The Bishop published me in the church, and hurled terrible excommunications against such as should visit me. Notwithstanding, I had opportunity to talk with twelve Armenians, seven of whom expressed themselves as being friendly to the progress of evangelical truth. Two are men of wealth and influence, and one of these is an open seller of our books, and has been threatened and persecuted in various ways for his Protestant sentiments. He was instructed in the gospel at Erzeroom, but I fear is not pious. The other seemed to be taught of the Spirit; at least, having

never seen a missionary and not being himself a reader, he hung upon my words as if for his life. Such questions of conscience about the keeping of the Sabbath, and in relation to some difficulties that his position suggested, I have rarely heard from any pious native; and as I commended him in a parting prayer to God, I felt that his condition was one calling for our deepest sympathies. A missionary at Tocat would be able to do much to fan into a flame the kindling materials prepared at Sivas.

At Giurin, a city of about 800 Armenian and 1,200 Turkish houses, three days this side of Sivas, and seven from 'Aintab, I remained four days without meeting with any public reprobation. About twenty different persons called upon me, and some of them repeatedly, for conversation, but I can only hope that two of them were joyful hearers of the message I brought them. All had heard much of the Protestants in 'Aintab, with which their city has much intercourse, and their curiosity led them to make a multitude of inquiries. Once, in a company of twelve, who were in my room for some two hours, a man asked, "What say you to the placing of the picture of the Trinity in places of worship?" A priest (one of the two above referred to as affording encouragement,) replied, "You need not put that question to this man. I can reply, from my knowledge of the Scriptures, that it is a sin to make any representation of God." The other one friendly disposed, an old man, who formed so much attachment for us as to rise early and accompany us for a distance on our leaving the city, astonished me with the discriminating views he presented of the want of practical piety and discipline in the Armenian church, and I could not but hope, as he had seen no person taught by us, that he learned his lessons direct from above.

Two Sabbaths passed in villages, on my route from Sivas, afforded me good opportunities for religious conversation, but nothing particularly worthy of record. It is only visits of several days in a place that can accomplish much in the work of evangelizing this dark people.

'Aintab.

And what shall I say of 'Aintab? My observation as yet extends over a period of a fortnight only, and you have the testimony of brother Johnston, who resided here two months, or more. It is

certainly a most encouraging field; I think more so in *itself* than Smyrna, Broosa or Erzeroom, and perhaps than any place in the empire except Constantinople. It is destined also, if occupied by missionaries, to be a centre of light for various places which have intercourse with it, and where the fame of the awakening here has already gone. The persecution since brother Johnston left, has diminished the audiences some; but I have preached and lectured twelve times to between twenty and forty persons, the largest congregation being last Sabbath afternoon. When better qualified to give an opinion of the field, my views may be modified. Probably, the formation of a church, excluding some of our now prominent friends, will produce a reverse, in kind like that at Hasbeiya; but with God's blessing it may not be great. One of the non-pious brethren has a child of ten days old, which is yet unbaptized; but as he is not very decidedly Protestant, I fully expect that he will secure its baptism by becoming reconciled to the Armenian bishop. I add the following incidents as of interest.

The expulsion of brother Johnston from the city by the order of the Governor, and the stoning and other insults heaped upon him by an Armenian rabble, on his departure, emboldened the ecclesiastics to take speedy steps to drive me from the place. The next day after my arrival, a crowd of some three hundred men collected about the house of the head of the Protestants, where I was at the time upon an invitation to dinner. The priest who headed them, an intemperate man, (but who was at one time a very prominent man among the brethren) was sent by the Catholicos (of Sis, now here on a visit) to tell me that I must leave the town, for my life was in danger, and he had not the power to control the passions of his people. I replied that I had a firman, and should not go without seeing the Governor. I warned the priest that sad consequences would be visited upon him, if any thing serious should occur to me; and he soon left. Some Mussulman neighbors, who inquired the cause of the mob, upon learning that it grew out of a Frank Protestant physician being a guest in the house, came in to see me, and assuring me of their most cordial friendship, they went out, (I suspect the priest said something on leaving that aided in the result,) and in less than half an hour succeeded in dispersing the multitude without harm to any one, and without the interference of any one in

authority. One of these Mussulmans, (a man of influence) went afterwards with the owner of the house surrounded, to report the case to the Governor, but they were prevented from seeing him by his being out of health. They however informed the head of the police, and mentioned my having a firman; and though, probably through the intrigues of his Armenian physician, I have as yet been unable to see the Governor, nothing has since occurred to render my situation, so far as I can see, at all precarious. On the other hand, my profession is from day to day gaining me friends among the Turks, Catholics and Armenians, and unless some order from the Pasha or the Porte for my removal is obtained, I do not believe I shall be disturbed. The fact that the cholera is approaching us, and is doing its work of destruction in villages within a few hours of 'Aintab, is leading many, just now particularly, to desire my stay; and if God should spare my life and bless my practice, we may, humanly speaking, count upon 'Aintab hereafter as a safe place for a missionary to reside. These things are specified, because, on account of the former maltreatment of our associates here, they have a bearing upon your decision between Aleppo and 'Aintab, as a new station for the Armenian mission.

Brother Johnston, on arriving at Aleppo, made known his expulsion with ignominy from this city, and the Pasha sent a messenger to our Governor to inquire into the affair. The Governor, in his turn, made application for information to the Armenian ecclesiastics; at the same time, giving them to understand that he did not wish to be troubled farther with complaints against the Protestants. The next day after this occurred, the mother of one of our brethren died. Without any application to the Armenians for leave to bury in their cemetery, the brethren assumed that, as part of the nation, they had a right to a portion of the ground; and selecting a proper unoccupied spot, they dug a grave without being disturbed. The next day, upon application to the head of the police, the brethren obtained a soldier to attend the services, and at 10 o'clock, A. M., I preached to twenty-five or thirty persons at the house of the deceased, and afterwards we went together to the grave, where the 90th psalm was read, a hymn was sung, and a prayer was offered—all, with one exception, in the most perfect quiet. During the services at the house, a crowd collected around the door, began

to make some noise; but when the soldier showed himself, they fled away much frightened. A single adult was sent on the part of the Armenians to witness our ceremonies at the grave; but he said nothing. He only quietly made the sign of the cross, and left us to enjoy our worship undisturbed.

When the Catholics came to 'Aintab, it was with the avowed purpose to root out Protestantism. Instead of that, while he is yet here, liberty is extended to our brethren to practice the rites of burial in their own way, and upon territory belonging to the Armenian nation. [The Catholics, after their withdrawal in form from the Armenian church, obtained, after much litigation, a portion of the same ground—it being very extensive.] Such an easy triumph against such an apparent array of power, so far as I now remember, has no where occurred before during the progress of the reformation among the Armenians; and our brethren are greatly encouraged to hope that their days of suffering from ecclesiastical oppression are gone, no more to return. They may be injured in trade, and a thousand other ways; but the mere spoiling of their goods they will take joyfully.

Recent Intelligence.

SANDWICH ISLANDS.—Mr. Thurston writes from Kailua, Hawaii, July 12: "There is at present considerable religious interest among the people; more than has been witnessed for a number of years past. It commenced in December last. Many of the suspended members have returned to the church. There are over a hundred now on the list of inquirers. On the first Sabbath in this month, sixty-five were received to the church on profession, and we are expecting to receive more at our next quarterly communion." As in other parts of the Island, the schools were improving under the new system.

It seems that the chief who succeeded Kuakini as Governor of Hawaii has been removed from office, for want of the necessary mental and moral qualifications; and that one of the common people, far better qualified for the office, is now the acting Governor. This is "a new and strange thing under the Hawaiian sun;" and by teaching the people, impressively, the advantages of knowledge and virtue, exercises a very beneficial influence on the cause of education. Kailua is the oldest station, and Mr. Thurston one of the oldest missionaries, on the Islands.

Mr. Bailey, writing from Wailuku, Maui, September 14, 1847, represents the female seminary at that place as prosperous. The number of

pupils was forty-five. At the close of the preceding year, a class of eight had received regular dismissions.

Mr. Cook, November 4, 1847, reports favorably of the school for the children of chiefs near Honolulu. Among the interesting particulars, he mentions the marriage, September 2, of Jane Loeau, one of the pupils, aged 18, to John R. Jasper, Esq., Attorney at Law and Notary Public. Mr. Jasper is a native of Virginia. The marriage had the sanction of the Privy Council. Previous to her marriage, Jane had been giving instructions to other pupils in vocal and instrumental music.

The Polynesian of September 25 gives some encouraging statistics of the Islands. Since January, the Home Office had given out 48 patents for land in fee simple; 17 to white subjects, and 31 to natives. The Hawaiian commercial marine had increased from ten vessels, of 446 tons in all, worth \$27,000, in 1843, to 55 vessels, measuring 2,070 tons, worth \$103,000 in 1847. Of these, 40 were built on the Islands; 23 were owned by natives, 8 were engaged in foreign voyages, and 47 in the coasting trade. This increase of commerce is sustained by a corresponding demand for and increase of agricultural productions. "The people are making progress in civilization, increasing their property, and acquiring more correct views of their civil rights and duties. We believe that more natives are engaged in permanent and industrial pursuits, than at any previous time. Day labor is rising, which is a good symptom. The women pay better attention to their children than before. These things are apparent to those who have resided here many years." Among the improvements mentioned, are two government wharves of stone, two stone bridges, and an aqueduct of lead pipe from the Nuuanu valley to the wharves, which supplies ships with pure and soft water.

The Samoset, having on board Messrs. Kinney and Dwight, for the Sandwich Islands mission, had arrived near Cape Horn, December 23, all well.

Death of Mr. Richards.—The ship Brutus, which left Honolulu November 9, reports that the Rev. William Richards, Minister of Public Instruction, and formerly a missionary of the Board, died at that place, November 7. His death had been for some time expected.

CHINA.—The Valparaiso, having on board Messrs. Baldwin, Cummings, and Richards, on their way to Fuh-chau, was spoken December 9, Lat. 5 N., Long. 24 W. All well.

Letters have been received from Mr. Johnson, at Fuh-chau, to August 7, and from Mr. Bonney, at Canton, to December 12, reporting usual health and labors. Mr. Bonney's opportunities for intercourse with the people, and his audiences

on the Sabbath, seem to be gradually increasing. During the excitement caused early in December, by the murder of six Englishmen at a country village near Canton, he was advised to keep within doors for fear of bodily injury; but he continued his "walks of usefulness" as usual, without obstruction, and had his usual audiences on the Sabbath.

Miss Elizabeth Ball, daughter of Doct. Ball of the Canton mission, was married, November 11, to the Rev. A. P. Happer, missionary of the Presbyterian Board.

Dr. Bridgman wrote from Shanghai, November 18. He was still engaged, with others, in revising the translation of the Bible. He urges the establishment of a strong mission at Shanghai.

CEYLON.—The latest intelligence is a letter dated December 9, from Doct. Green, announcing his arrival early in October. The calls on him for medical assistance were numerous. He thought the affairs of the mission appeared to be "on the eve of a change for the better."

MADRAS.—Mr. Winslow, writing December 13, strongly pleads for a reinforcement, especially for the sake of enlarging the preaching department of their labors.

MADURA.—Mr. Winslow, December 14, writes, "Our last accounts from Madura are, that all were well, though the cholera was much about them."

AHMEDNUGGUR.—December 11, Mr. Munger and Mr. Wilder had spent nearly six weeks in an excursion to Shalapoor, a town of 40,000 inhabitants, 130 miles south-east from Ahmednuggur. They traversed an interesting region, visited 119 villages, and every where found excellent opportunities for preaching. The audiences varied from twenty to four hundred. Shalapoor is a permanent military station, a comparatively healthy place, the centre of a rich and populous district, and no missionary efforts had ever been made there. The explorers are very desirous that it should soon be occupied.

SEROOR.—Mr. Hazen writes, December 30, 1847, "We are all in usual health. A man, brother of one of our church members, was baptized by brother French last Sabbath. The number of native Christians at this station at present is twelve."

SYRIA.—Messrs. Wilson and Ford, who sailed in the barque Catalpa, December 29, to reinforce this mission, were at Malta, in health, February 4.

SMYRNA.—Mr. Riggs, January 8, 1846, transmits a report of the operations of the press, for the year 1847. Of their Armenian congregation, some six or eight show an interest in divine truth, which they hope will be permanent.

Mr. Johnston, of this mission, has been laboring for some months at Aleppo and 'Aintab, with very interesting results. His Journal at the latter place will be found on a previous page of this number of the Herald.

CONSTANTINOPLE.—Latest date, January 7. Mr. Carr, the American ambassador, had procured a vizirial letter from the Porte, ordering the Pasha of Trebizond to see that the Protestants of that place be permitted to have a burial ground of their own. He had also complained of the expulsion of Mr. Johnston from 'Aintab; and in consequence, a somewhat severe letter has been sent to the Pasha of Aleppo, for the Governor of 'Aintab, which will probably prevent any repetition of the offence. Two members were added to the church on the 6th, making the whole number one hundred.

TREBIZOND.—Mr. Powers writes, January 1, 1848. The Pasha has been ordered to act as civil head of the Protestants at that place, and their emancipation from the rule of the Armenians seems to be complete. Baron Mugurdich, from the theological seminary at Bebek, has accepted the unanimous call of the church at Trebizond, to become their pastor.

OJIBWAS.—Mr. Ayer wrote, November 24, 1847, giving a gloomy account of the then present state of affairs at Red Lake. "For six months past, Satan seems to have been let loose among this people, exciting them to war abroad and mischief at home." A large war party had been to take vengeance on the Sioux of the Plains, who had killed six of their band a year before. They returned unsuccessful, having seen no parties of the Sioux, except such as were too strong for them to attack. The war spirit had produced a general demoralization. At a later date, January 3, 1848, there had been some indications of a special work of grace. The members of the mission had felt a revival in their own hearts, and the truth was evidently taking effect on the minds of some of the Indians.

Bucksport, m. c. 29,60; Norway, cong. ch. and so. wh. and prev. dona. cons. Rev. CHARLES PACKARD an H. M. 34; Whiting, cong. ch. 3,66; by E. C. A. for hea. chil. 1; Legacies—Gorham, Charles Hunt, by Josiah Pierce, Ex'r, (prev. rec'd 125;) 68 28
62 50
442 74

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr. Keene, Cong. ch. and so. gent. to cons. Rev. SILAS WILDER an H. M. 54 25
Walpole, Ch. 7; indiv. 41,50; m. c. 29,50; la. sew. so. for the Ceylon sch. 25; wh. cons. THOMAS SEAY an H. M. 103 00—157 25
Grafton co. Aux. So. W. W. Russell, Tr. 49 00
Campton, la. 39 00
Lebanon, m. c. 15 00
Piermont, Cong. ch. and so. 9 55—105 55
Hillsboro' co. Aux. So. J. A. Wheat, Tr. Bedford, Gent. 78,85; la. 27,46; 106 31
Bennington, Cong. ch. and so. 18 75
Francestown, Gent. 79,50; la. 50; chil. of J. Woodbury, 1; 130 50
Lyndeboro', I. Cram, 4, J. H. 3; 7 00
Manchester, 1st 38,50; united m. c. in 1st and 2d chs. 20,50; 59 00
New Boston, Pres. ch. and so. 75; la. sew. cir. 5; M. G. Cockran, dec'd, 5; 85 00
New Ipswich, Gent. 56,11; la. 50,63; m. c. 37,80; 143 94—550 50
Merrimack co. Aux. So. G. Hutchins, Tr. Concord, Cong. so. to cons. CALER PARKER an H. M. 100 00
Dunbarton, m. c. 7,11; s. s. asso. 6,27; 13 38
Loudon, Chil. for hea. chil. 2,70; Mr. W. 50c; 3 20
West Boscawen, Cong. so. 34 00
West Concord, do. 26 92—177 50
Rockingham co. Conf. of chs. J. Boardman, Tr. North Hampton, Cong. so. 20,75; m. c. 18,57; juv. so. for hea. chil. 6,53; 45 85
Portsmouth, N. ch. m. c. 90,11; la. special effort, 73,20; gent. 105,75; juv. miss. so. for Rufus W. Clark, Ceylon, 20; la. miss. so. 43,52; 332 58
Rye, Mr. Otis's ch. 20 00
Stratham, Ch. and so. 23; Rev. J. Newman, 17; Mrs. E. A. C. Lane, 10; 50 00—448 42
Strafford co. Conf. of chs. E. J. Lane, Tr. Durham, Cong. ch. and so. 60 00
East Gilmanton, do. 14 35
Moultonboro', do. 16,14; Miss S. Rogers, for Mr. Emerson, Sandw. Isl. 5; 21 14
Sanbornton, Cong. ch. and so. 8 00—103 49
1,542 72
A widow, 5; Centre Harbor, ch. and so. 18; 23 00
1,565 72

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr. Hardwick, A family, 10; O. Crosby, 1,50; 11 50
Peacham, Mrs. Jane C. Strong, 100 00
St. Johnsbury, 2d cong. ch. and so. 56,05; m. c. 22,48; 78 53
Waterford, Cong. ch. and so. 40 00—200 03
Chittenden co. Aux. So. M. A. Seymour, Tr. Burlington, m. c. 3,59; rent of slip in cong. ch. 6; 9 59
Milton, A friend, 1 00
Underhill, do. 5 00
Westford, Ch. to cons. Rev. JOHN H. WOODWARD an H. M. 50 00—65 59
Orange co. Aux. So. J. Steele, Tr. Brookfield, W. Wells, 1 00
Orleans co. Aux. So. T. Jameson, Tr. Glover, J. B. 4 00
Washington co. Aux. So. J. W. Howes, Tr. Montpelier, Gent. 23,30; la. 11,25; do. extra effort, 36,07; 70 62

DONATIONS,

RECEIVED IN FEBRUARY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr. Freeport, Mrs. E. Holbrook, dec'd, 3 00
Gorham, Cong. ch. and so. wh. cons. Rev. JOSEPH BARTLETT, of Buxton, and Rev. EDWARD ROSE, of Gorham, H. M. 133,33; m. c. 18,15; 151 48
Minot, m. c. 25 00
N. Gloucester, Cong. ch. 34 50
N. Yarmouth, 1st par. m. c. 75 00
Scarborough, Rev. A. W. Fisher, 5 00—293 98
Penobscot co. Aux. So. J. S. Wheelwright, Agt. Winslow, m. c. 5,59; s. s. con. 2,50; T. Rice, 10; 18 00
311 98

Windham co. Aux. So. A. E. Dwinell, Tr.	21 00
Westminster West, Fem. char. so.	
Windsor co. Aux. So. E. P. Nevins, Tr.	
Chester, S. M. S. 2; Mrs. W. 1;	3 00
White River, juv. miss. so. to ed.	
hea. chil.	7 82—10 82

Legacies—Thetford, Miss Ann Kingsbury,	403 06
by E. White, Ex'r, (prev. rec'd, 200;)	
	106 00
	509 06

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Chatham, Cong. ch. and so.	
Berkshire co. Aux. So. T. Green, Tr.	
Williamstown, D. N. Dewey, 30; s. s. for	
Ebenezer Kellogg, Coyle, 20;	50 00
Boston, S. A. Danforth, Agent,	
(Of wh. fr. La. Jews so. of Boston and vic.	
for sup. of Mr. Schaulfler, 70; a friend,	
50; Mrs. D. W. Lord, 10;)	2,340 65
Brookfield Asso. W. Hyde, Tr.	
Sturbridge, 8; ded. pd. for printing, 5;	3 00
Essex co. North, Aux. So. J. Caldwell, Tr.	
Amesbury Mills Village, Cong. ch.	50 00
Newburyport, Mr. Campbell's so.	
251, 28; m. c. 58, 19; wh. cons.	
ROBERT BAYLEY, Sen. and Mrs.	
ELIZABETH CAMPBELL H. M.	310 00—360 00
Essex co. South, Aux. So. C. M. Richardson, Tr.	
Lynn, by R. Tufts,	25 00
Marblehead, Cong. ch. and so. gent.	
50; m. c. 10;	60 00
Salem, Tab. m. c. 11, 50; Crombie-	
st do. 14, 32; S. do. 8, 53;	34 35
Wenham, Cong. ch. and so. (of wh. fr.	
to cons. Rev. JEREMIAH TAYLOR	
an H. M. 50;)	118 70—238 05
Franklin co. Aux. So. L. Merriam, Tr.	
Ashfield, Gent.	33 39
Barnardston, Gent. and la.	11 10
Buckland, Gent. and la. (of wh. fr.	
two indiv. for sup. of a hea. chil.	
91;)	110 67
Colerain, Cong. so.	6 00
Conway, m. c. 30, 37; s. s. 16, 31;	46 68
East Charlemont, Cong. so.	4 10
East Hawley, do.	10 25
Greenfield, 1st cong. so. 30; la. 5; 2d	
do. 61, 97; m. c. 23, 44;	125 41
Leverett, Cong. so.	6 77
Montague, Gent. 32, 19; la. 19, 40;	
m. c. 20, 93;	72 52
Rowe, Evan, cong. so. 15, 80; m. c.	
16, 06;	31 86
Shelburne, Gent. 129, 89; la. 118, 04;	
wh. cons. ARIZAH H. DOLE an H.	
M.	247 93
Sunderland, Cong. so. 41, 50; gent.	
and la. 104; s. s. 10;	155 50
Warwick, Cong. so.	1 00
W. Charlemont, do.	39 56
	902 74

Ded. pd. by aux. so. for printing	
annual report,	35 00—867 74
Hampshire co. Aux. So. J. D. Whitney, Tr.	
Chesterfield, Coll.	20 00
Cummington, Village ch. m. c.	50 60
Goshen, Gent. 21, 47; la. 18;	39 47
Granby, m. c.	41 22
Hadley, 1st par. gen. benev. so. 100;	
Russell gen. benev. so. to cons.	
JACOB SMITH an H. M. 100;	200 00
Northampton, 1st par. m. c. 83, 83;	
la. 98, 59; s. s. 75; Edwards ch.	
and so. fem. benev. so. 25, 34; gent.	
83, 50; m. c. 19, 03;	385 28
Norwich, Coll.	59 28
Plainfield, Cong. so. s. s.	5 00
Southampton, m. c. 48, 31; E. Kings-	
ley, 10;	58 31
South Hadley, 1st par. m. c.	71 25
Whately, 2d par. m. c.	40 00
Worthington, Gent. 109, 86; m. c.	
18, 07;	127 93—1,107 34
Harmony Conf. of chs. W. C. Caspron, Tr.	
Millbury, 2d cong. ch. and so.	95 00

Whitinsville, Mr. Clark's ch. and so.	136 00—231 00
Middlesex South Conf. of cha.	
Holliston, m. c.	21 00
Marlboro', J. Stowe,	8 00—29 00
Norfolk co. Aux. so. Rev. S. Harding, Tr.	
Brookline, A friend,	10 00
Roxbury, Eliot ch. and so. gent. 174,	
50; la. 28, 37; m. c. 22, 64; s. s.	
34, 71;	260 22
W. Roxbury, m. c.	25 00—225 22
Taunton and Vic. Aux. so.	
Full River, 1st cong. ch. and so.	53 47
Worcester co. Central Asso. A. D. Foster, Tr.	
Northboro', A lady, (of wh. for N. A. In-	
dians, 50;)	100 00
Worcester co. North, Aux. So. B. Hawkes, Tr.	
Westminster, Friends,	27 00
	5,786 97

A friend, to cons. COLEBY CHEW, of New	
London, Ct. an H. M. 100; a lady, 2, 50; a	
friend, 7; Andover, Chapel ch. and cong.	
113, 35; Billerica, m. c. 15; Cambridgeport,	
1st evan. cong. ch. and so. to cons. EDWARD	
W. DAVIS, Mrs. BETSY C. ADAMS and Mrs	
JANE FISK, H. M. 300; Charlestown, 1st	
par. 141, 38; Chelsea, Winnisimmet ch. and	
so. m. c. 36, 78; East Cambridge, Evan. ch.	
m. c. 5, 51; Malden, Trin. cong. so. m. c.	
20; Newton, W. par. a friend, 20; N.	
Chelsea, 1st cong. ch. 4;	765 42
	6,552 39

CONNECTICUT.

Fairfield co. West, Aux. So. C. Marvin, Tr.	
N. Greenwich, Cong. ch.	4 75
Westport, m. c. 45; coll. 42;	87 00—91 75
Hartford co. Aux. So. H. A. Perkins, Tr.	
Avon, a friend, 5; do. 2;	7 00
East Windsor, 1st so. coll.	65 00
Hartford, Centre so. T. Smith, 100;	
gent. 30; m. c. 4, 83;	134 83
Suffield, Gent.	41 75
Windsor, Mrs. Eunice Warner, wh.	
cons. her an H. M.	515 30
Windsor Locks, Coll. 39, 08; m. c.	
19, 12;	58 20—822 08
Hartford co. South, Aux. So. H. S. Ward, Tr.	
Middletown, A friend,	100 00
Newington, A Camp,	10 00
Worthington, Gent. and la.	5 26—115 26
Litchfield co. Aux. So. C. L. Webb, Tr.	
Goshen, N. so.	9 00
New Hartford South,	13 70
Norfolk, Cong. ch. and so. 225; Mrs.	
R. ROYS, 50; (of wh. to cons. Mrs.	
RUTH ROYS an H. M. 100;)	275 00
Plymouth Hollow, A mem. of Mr.	
Kitchel's ch.	10 00
Salisbury, Cong. ch.	109 00
Wolcottville, Coll. to cons. Rev.	
SAMUEL T. SEELYE an H. M.	56 00—472 70
Middlesex Asso. S. Silliman, Tr.	
Killingworth, Mrs. H. Hinckley,	3 00
Lyme, 1st so. gent. and la. 30; m. c.	
30;	50 00—53 00
New Haven City, Aux. So. A. H. Malthy, Agent.	
New Haven, 1st ch. and so. 178; N. ch.	
and so. 2, 19; Mrs. G. Hall, for Bombay	
miss. 5; m. c. in Yale college, 9, 39;	
united m. c. 17, 21; Rev. E. E. Salisbury,	
150; Rev. A. Dutton, 10; av. of books, 10;	381 79
New Haven co. East, Aux. So. A. H. Malthy, Agent.	
Madison, La.	25 00
North Branford, Cong. ch. and so.	34 69
North Haven, do.	30 05—89 74
New London and vic. Aux. So. C. Chew, Tr.	
Stonington, 2d cong. ch. J. Palmer,	5 00
Tolland co. Aux. So. J. R. Flynt, Tr.	
Gilead, Gent. 20; la. 40;	60 00
Windham co. North, Aux. So. J. B. Gay, Tr.	
West Killingly, Gent. 93, 72; la. 47, 78; m.	
c. 53; wh. cons. Rev. THOMAS O. RICK	
and DANIEL E. DAY, H. M.	194 50
Windham co. South, Aux. So. Z. Storrs, Tr.	
Canterbury, 1st ecc. so. miss. asso. 56, 59;	
m. c. 11, 50;	68 09
	2,353 91

Legacies—Farmington, Miss Chloe Porter, by Fisher Gay, Ex'r; 900; Plymouth, Anna Clark, by M. N. Butler, Ex'r, 150; 350 00

2,703 91

RHODE ISLAND.

Kingston, m. c. 5; Little Compton, a friend, 5; Providence, Richmond-st. cong. ch. and cong. 233,87; High-st. cong. ch. 56; m. c. 57,32; fem. miss. so. 94,25; J. Chapin, for Royal S. Chapin and Sarah Chapin, Ceylon, 40; 491 44

NEW YORK.

Board of For. Missions in Ref. Dutch ch. W. R. Thompson, New York, Tr. 450 00
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Buffalo, Miss C. Wadsworth, 10 00
Eden, J. Peck, 2 00
Fredonia, 1st pres. ch. 59 55
Lodi, Mrs. M. Johnson, 2 00
Pomfret, 1st pres. ch. juv. miss. so. in s. s. 18 30

91 75

Ded. disc.

Chautauque co. Aux. So. J. D. Carlisle, Tr. 1 50—90 25
Portland, Cong. ch. 15 00

Geneva and vic. C. A. Cook, Agent.
Albion, Pres. ch. 15 00
Bethel, do. 19 50
Geneva, Rev. M. P. Squier, 15 00
Hammondsport, Pres. ch. 48 55
Ovid, Pres. ch. Rev. T. Lounsbury, to cons. CLEMENT JONES an H. M. 100 00
Penn Yan, Pres. ch. wh. and prev. dona. cons. Mrs. Lucy Ann Jones an H. M. 50 00
Romeus, Pres. ch. 54 00
Watertown, do. 60 00—362 03

Monroe co. and Vic. E. Ely, Agent. 33 94
Brighton, Cong. ch.
Dansville, 1st pres. ch. 32; Mrs. E. Shepard, 10; 42 00
Medina, Pres. ch. 7 00
Prattsburgh, Mrs. M. W. 5 00
Ridgeway, 1st pres. ch. 22 00
Rochester, do. 244 30
Scottsville, Pres. ch. 59 00
Sweden, do. 40 00—453 21

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Keeseville, Cong. ch. 80 00

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Ded. disc.

335 51

2 51—333 00

3,320 19

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Legacies—Groton, Stephen Hopkins, by Hiram Hopkins, and Levi Wilson, Ex'rs, 118 70

4 864 70

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A friend, 100; Franklin, pres. ch. and so. 26; Harrisburgh, 1st pres. ch. 185,20; m. c. 25; Honesdale, Jason Torrey, to cons. Rev. J. EDWARDS FORD, of Syria, and Rev. GEORGE BOWEN, Jr. of Bombay, H. M. 300; J. B. F. 3; Jersey Shore, Rev. W. Y. 1; Marple, 1st pres. ch. 25; Philadelphia, 1st pres. ch. A. White, 125; M. W. BALDWIN, wh. cons. him an H. M. 100; S. H. Perkins, 40; T. Sparhawk, 20; S. Tolman, 15; 5th pres. ch. E. Safford, 20; fem. miss. so. Mrs. 2; Clinton pres. ch. Rev. J. Parker, 5; F. 3. Western pres. ch. 66,30; Miss Sheridan, 5; av. of Plainfield note, 1; 1,067 40
By G. L. Weed, Tr. 9 85

1,077 25

NEW JERSEY.

Amboy, pres. ch. 26; Bloomfield, s. s. of pres. ch. for Ebenezer Seymour, Ceylon, 20; Boonton, 1st pres. ch. 63,09; Chatham Village, pres. ch. m. c. 96,92; Mendham, pres. ch. Rev. D. H. Johnson, 10; Miss H. R. W. 2; Morristown, Mrs. C. B. Arden, 50; Newark, 1st pres. ch. (of wh. fr. John Taylor, to cons. Miss CHARLOTTE AGNEW of Ann Arbor, Mich., an H. M. 150;) 547,08; la. asso. 229,43; Patchogue, Rev. J. H. Thomas, 5; Rahway, W. M. M. 10; 1,059 52

Legacies—Newark, William Tuttle, by J. N. Tuttle, Ex'r, 300 00

1,359 52

DELAWARE.

Wilmington, Hanover-st. pres. ch. s. s. (of wh. for J. Edson Rockwell, and Maria

Smith, Ceylon, 40; wh. cons. Rev. J. Edson ROCKWELL an H. M. 50; a fem. mem. 10;

VIRGINIA.

Charlotte, C. H. Mrs. S. Hoge, 20; Norfolk, four friends, wh. cons. Rev. SAMUEL J. P. ANDERSON an H. M. 50;

DISTRICT OF COLUMBIA.

Washington, 1st pres. ch. miss. asso.

MARYLAND.

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GEORGIA.

Savannah, Male and fem miss. so. in the Indep. pres. ch. (of wh. fr. Mrs. A. Smets, for sup. of a child in W. Africa, 15; juv. miss. so. in s. a. 10,63;)

OHIO.

Western For. Miss. So. G. L. Weed, Tr. 686 02
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Brighton, 5,25; Brownhelm, 21,58; s. a. 67c; Miss Mary Whittelsey, 10; Charlestown, 2,12; Chatham, 30; Elyria, 53,16; E. DeWitt, 19; Rev. D. W. Lathrop, wh. and prev. dona. cons. Mrs. JOANNA LATHROP of New York, an H. M. 50; Freedom, 4,71; Grafton, juv. miss. so. 6; Hudson, Wes. Res. college, Rev. H. Coe and fam. 25; Huntington, S. Clark, 30; la. 1,66; a friend, 20c; two orphan chil. 50c; Johnson, D. Hine, 5; Kirkland, cong. ch. gent. 56,33; la. 4,75; Medina, 14; Rev. F. H. Brown and wife, 10; Mrs. A. L. King, 10; H. King and wife, 10; S. H. Curtis, dec'd, 3; Peninsula, 12,73; Stratsborough, 3,62; Tallmadge, 10,60; Twinsburg, 8,38; Wakeman, 9; Rev. J. Talcott, 10; Warren, 9; Wayne, to cons. Rev. FRANCIS C. LORD an H. M. 50; Wellington, 8,57; Rev. A. R. Clark and wife, 15; S. Pelton, 25; Williamsfield, 19; ded. disc. 4;

E. Bronson, pres. ch 5; Ellsworth, United pres. ch. and cong. ch. wh. cons. Rev. GEORGE D. YOUNG an H. M. 64,55; Geneva, G. W. S. 1; Kelloggsville, three indiv. 10; Peru, cong. ch. 25; Walnut Hills, Mrs. MARGARET OVERAKER (of wh. to cons. her and GABRIEL TICHENOR H. M. 200;) 400; Miss Maria Overaker, 500; Warren, E. L. S. 50c;

Ed. amount prev. ack. fr. Western For. Miss. So. and now ack. fr. Indiana, 712,19; Illinois, 247,68; Iowa, 8,50; Missouri, 414,95; Kentucky, 47,22; Alabama, 10; Pennsylvania, 9,85;

ILLINOIS.

Alton, pres. ch. 42,75; Barry, Cong. ch. 2; Belvidere, pres. ch. m. c. 13,88; s. s. 1,12; Canton, Mr. Jones's ch. 15; Dover, cong. ch. 5; Griggsville, do. 8; Jacksonville, Mrs. J. L. 4; J. L. Jr. 1; Lacon, pres. ch. (of wh. fr. W. Fisher, to cons. Rev. JOSEPH FOWLER an H. M. 50;) 131,25; Rockford, 1st cong. ch. 31,61; fem. miss. so. 20,59; Rec'd by G. L. Weed, Tr.

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Adrian, 1st cong. ch. 10; Ann Arbor, 1st pres. ch. 194,04; m. c. 11,71; less disc. 3,20; Detroit, JACOB S. FARRAND, wh. and prev. dona. fr. Rev. H. Coe, cons. him an H. M. 50; Grand Haven, a friend, 10; Marshall, pres. ch. s. s. miss. so. for Ojibwa miss. 10,45; Romeo, miss. sew. so. for Ahmed-nuggur miss. 7;

WISCONSIN.

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IOWA.

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